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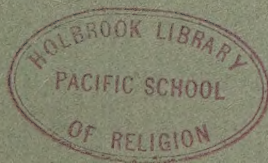
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THE JAPAN CHRISTIAN QUARTERLY

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Editorial Notes

Missionary convictions and the existing order

The problem of Christians who must be "in the world yet not of the world" is doubly difficult for Christian pastors, teachers and foreign missionaries in Japan today. For individual Christians there is always the personal responsibility of squaring one's conduct with conviction and profession; for the evangelist there is—or should be—a responsibility more keenly felt for the destiny of those who are led toward the Christian life. It is in this latter respect that the foreign missionary especially in this country feels himself in a predicament.

In accordance with the highest moral tone of the Jewish religion in which Christianity had its origin and in keeping with Jesus' new emphasis upon the sacredness of human personality in the Divine scheme, the Christian faith in the lands from which most of us as missionaries have come has taken a determined attitude against war. Even in Japan, as indeed in England, Germany and Italy, Christians subscribe to the conviction that war is wrong, at least in principle.

Yet for more than eight years Japan has been involved in what looks to any casual observer more like a major war than a mere "incident" or series of them. And now some of the very nations in which we as missionaries hold citizenship have become embroiled in the savagery of just the sort of conflict we were told in the last war we were fighting to make forever impossible. "England expects every man to do his duty" in support of the nation at war, and so likewise does every other sovereign state. It is assumed that every Japanese, if he be a true son of Nippon and wishes to remain a living one, shall play his part as indicated by the government and by the family system which in its expanded form embraces the entire nation.

This requires accommodation and compromise with respect to the moral imperatives which in its age-old development Christianity has evolved, one of which has to do with war and the taking of human life. The result is that Japanese Christians almost without exception, though admitting war to be

wicked and sinful, regard it in exactly the same light as have most Western Christians down to the twentieth century: an as yet inevitable evil from which humanity has not succeeded in ridding itself.

It is just here that the position of the missionary who is a Christian pacifist becomes difficult. Not that the Japanese authorities interfere with our personal convictions: they do not, and this should be publicly acknowledged. They usually know our positions and yet, realizing that we are essentially sympathetic with this country and its people, they continue to permit us to live in the land and to witness to our faith. They even assure us that they wish for Christianity full opportunity to make the richest possible contribution to Japanese life and character. Yet when as preachers and teachers, and as guests in the nation, we seek to lead Japanese into conformity to our personal moral convictions, it makes for misunderstanding and ill will. Rather than being identified with Jesus' spirit of love and service for all men regardless of conformity to His standards, Christianity comes to be regarded as an individualistic, arbitrary, unjust and intolerant cult of western supremacy and world dominion to which the Orient is asked to acquiesce.

What then can and should Christian peace-lovers do in present-day Japan? Perhaps not as much in an aggressive way as we might in a land of greater freedom and less public fear; yet surely the very continued presence of those of us who cannot hide our convictions in the face of possible misunderstanding is auspicious. A nation, however militarized, which permits such a thing is not without hope of greater advance in things moral and spiritual, and Christians must be as "wise as serpents and harmless as doves" in not alienating the good will of those upon whom the very hope of continued Christian work in Japan depends. The true cause of Peace depends today as always upon reconciliation among discordant elements, a spirit which must be present in the individual if it is to be communicated to his environment. One of the greatest forces for peace in Japan today is a certain missionary of ripe years whose life is a poem of brotherliness, who has never been heard to utter one *harsh* word of criticism of Japan in her recent international relations, and who yet is known by all to be a determined pacifist in his demand for Christ-likeness in all personal, social and national affairs.

In the October issue of this Quarterly it was given as the judgment of a Japanese speaker at the Karuizawa "Fellowship" conference that foreign missionaries in these difficult times may not only serve as *beacons* of the international and inter-racial goal toward which Japanese and all Christians must move, but that we may also as opportunity increasingly presents itself become the very *bridges* over which Christian brotherhood and co-operation can be realized between Japan and China. Some time ago Dr. William Axling, in speaking before the Northern Baptist Convention in Los

Angeles, expressed it as his fervent prayer that *Christian America* because of least involvement in the violence employed and threatened in Asia, may be at the auspicious moment the mediator for peace between the Japanese and Chinese nations.

All this leads us to the growing conviction that though there are times and places for immutable moral attitudes on the part of Christian believers and evangelists, these are not in themselves ends to be preached but results to be anticipated in comprehension of and committal to the power and purpose of a Christ-like God. It is here that Western civilization has so dismally betrayed its Lord; and Japan is but following in that tradition of "fighting fire with fire" which has been the human rather than the Divine way of escaping social ills. God grant that our love for Japan and the Orient may be so without dissimulation that it may be forgotten that we are foreign adherents of a religion too often in the past identified with rapine and repression, and only remembered of us that we loved God and our fellowmen sincerely.

—T. T. B.

On the vexations of daily living

Last year an American visitor to Japan, after a round of social functions, remarked, "What did the foreigners in Japan have to talk about before there was a China Incident?" Today he would probably say, "What were the subjects of conversation among both Japanese and foreigners before the era of economic restrictions?" Certainly just mere daily living has become a matter for constant thought and planning and, in purchasing at least, all have had to recognize the existence of a "new order in Asia."

There are various psychological elements in the present situation which are worth considering. In a time like this when substitute materials must be used, it is impossible for a manufacturer to maintain the usual standard of quality in his goods. He may regret this in the beginning, but, as he continues to turn out articles of inferior workmanship, is there not danger of his growing calloused to it and losing a desire for greater excellence in his work? Twenty-five years ago there was considerable criticism of Japanese goods abroad on the ground of their unsubstantial character, but through the years the quality of Japanese exports and hence their reputation have improved. It would be a very unfortunate result of the present stringency of materials if this gain were lost.

However, there are other factors, which more directly affect the missionary's psychology. In some ways he is living in a situation so unfamiliar as to seem almost fantastic, the personal psychological adjustment to which requires consideration and effort to prevent it from resulting in merely negative attitudes of irritation and persecution psychosis.

A very good response to the present vexations of daily living would be the

cultivation of the gift of patience. The Occidental is accustomed to direct dealings in purchasing. If he wants something, he expects to ask for it. He finds a changed condition today. As a Japanese householder recently remarked, formerly the merchant came to a prospective purchaser, put his hands together in a gesture of supplication, and said, "Please buy from me," whereas now the customer says to the merchant, "Please, please sell to me." If, annoyed by the merchant's cold lack of response, the would-be buyer threatens to transfer his trade to another shop, the harassed store-keeper merely sighs with relief and politely replies, "Please do."

The natural reaction to this queer state of affairs is a feeling of impatience. Of course, it is easier for some to be patient with these daily annoyances than others, depending somewhat upon the attitude towards their fundamental cause. As was said in a recent editorial of *The Japan Advertiser*, "Privations and sacrifices are tolerable to the degree that the purpose which makes them inevitable is cherished." But, regardless of this, one's stock of patience can be increased by giving thought to it. Furthermore, by so doing, the missionary can add to his equipment for his work, because patience is a valuable quality in all religious service.

Present inconveniences can contribute to a sense of humility, also. It seems strange to have *yen* in one's pocket and yet be unable to buy certain ordinary commodities. The foreigner in Japan, by his superior purchasing power, has had marked economic advantages over most of the people around him. It may be a wholesome experience for him to realize that for once money does not count and that even with it he has no economic power. Conditioned as we are by our life from birth in a capitalistic society, all of us find ourselves in a puzzling predicament. If it should lead to an examination of the social and economic foundations of our personal living, it would be a real gain.

This constant concern over obtaining what is necessary—or at least what we think is necessary—for our daily needs should stimulate our sympathy with the underprivileged. They never have any purchasing power and are always anxious over ways to secure even the minimum satisfaction of their wants. Perhaps through our discomfort, which after all is only temporary and slight in comparison with theirs, we can enter more fully into their experience and obtain a more intelligent understanding of their daily problems.

Thus even the anxious scanning of an arbitrarily limited gas meter week by week may contribute to the self-culture and personal development of the consumer.

—H. D. H.

Causes and cure for declining statistics

The statistics circulated at the annual meeting of the Japan National Christian Council in November, which disclosed a marked decline in atten-

dance at churches and in the number of baptisms, have brought forth many and varied comments from eminent leaders of the Japanese church. It is reassuring in this connection to note that both the moderator of the Nippon Kirisuto (Presbyterian) and the superintendent of the Kumiai (Congregational) churches refuse to ascribe this decline to the effect of outside influences, such as the extraordinary situation facing the nation. Both are agreed in declaring that this can only be due to lack of faith in the holy Spirit on the part of the churches themselves.

Most of the observers comment on the fact that the years of the Kingdom of God campaign show marked contrast to the years without such efforts by the churches for the evangelisation of non-Christians. It is true that in recent years there have been voices raised among the leaders for more intensive training of Christians. Yet, whereas this tendency seemed stronger among the ministers who wished to have stronger churches under their pastorate, the ordinary layman seemed to be more attracted to church services having the spirit and challenge of evangelism. After all, what is intensive Christian training for but to increase the desire for evangelism and to instruct in carrying it out; and this by practical evangelistic work? Will this fact not explain the above contrast?

The present writer in the autumn had the privilege of attending several retreats in prefectural centers in preparation for the United Evangelistic campaign. The attendance of Christians at these meetings was very good. Based upon reactions to the addresses and the comments made by the people themselves, the following observations may not be out of place:—

1) Christians are longing for the true evangel. The Gospel they seek is that founded on what may be called truth-judgment and not on value-judgment.

2) They seem to be tired of Christianity presented as “a thing that works” for man’s need, even for the so-called spiritual mobilization.

3) The above does not mean that they are lukewarm toward spiritual mobilization, nor that they do not believe that Christianity will help it succeed.

4) It does mean, however, that they seek the power of the Christian gospel rather than the advertisement on the possible value of Christianity.

5) Further, by truth-judgment is not meant the accommodation to speculative truth, but truth shown and proven as fact.

At any rate the writer’s impression of these meetings is that the Spirit is moving on Japanese Christianity with new freshness, and that the leaders are called upon to make full response to His Call for courageous evangelism.

—*M. S. Murao.*

Moral Re-Armament, a new world slogan and movement

We give place in this issue to a sincere and thought-provoking treatment of "The Strategy of the Moral Re-Armament," by Rev. Rowland Harker. The reason for this is that "Moral and Spiritual Re-Armament" is a new phrase to be reckoned with and a new spirit to be noted in the religious and ethical temper of men and nations. It is not our purpose here to attempt an appraisal of the Oxford Group movement in its new form and nomenclature. We care only to remark in passing that the Moral Re-Armament movement is doing the world of religion and morality a distinct service in recalling men and women to the personal basis of all social contacts, in turning our attention to our own shortcomings which must first be confessed and righted before we are worthy of approaching others, and in linking all human relations with Divine origins and the need for Divine Guidance in every mood and motive in life.

Well may we heed the challenge of the Moral Re-Armers, and join with them in their "life-changing" emphasis on honesty, unselfishness, love and purity—all of which, as Mr. Harker acknowledges, are but modern vitalizations of ancient Hebrew and Christian teachings. Problems of theology, of social techniques, and of what to do with modern nationalism or in case of war are matters on which, as this editor sees them, the Moral Re-Armament movement has not yet spoken with sufficient clarity. On these concerns there must be some mighty deep thinking by all Christendom as to what the teachings of Jesus and of the Prophets really imply. But that the heart and will of man must be induced in ever new and changing ways to "seek first the Kingdom of God and His righteous," *beginning with ourselves*, as the primary premise of all personal and social salvation, we may—nay must—agree. This is the starting point as well as the end of Christian Evangelism.

—T. T. B.

IN MEMORIAM

The Japan Christian Quarterly and all Christians in this land join in expressing sorrow over the death in November of Dr. Cheng Ching-Yi, one of China's great Christian leaders. As first moderator of the Church of Christ in China, as General Secretary of the National Christian Council, and as a delegate to the Edinburgh Conference in 1910, Jerusalem in 1928 and Madras in 1938, Dr. Cheng made a contribution such as have few Orientals to the cause of World Christianity. It is sad to lose such of God's noblemen in these troublous days. "Who follows in their train?"

The War and The Purpose of God

C. K. SANSBURY

The substance of a sermon preached by the Chaplain in St. Andrew's Church, Tokyo, on October 1st, 1939, observed throughout the British Commonwealth as a National Day of Prayer.

Text. Isaiah ch. 40 vs. 28-31. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

With that simple, straightforward faith and trust in God which was the secret also of the life of his Father, our present King has called his people throughout Great Britain and the Commonwealth overseas to join to-day in a National Day of Prayer. It is a call which in some circles—and we had better face the fact frankly at the start—will evoke a sarcastic or cynical response. Once again, it will be said, the Church is being used as a tool of national policy. Once again nations at war are going on their knees praying for victory to the God of battles. Once again the Old Testament picture of the sword of the Lord and of Gideon is replacing in the atmosphere of war the New Testament figure of Christ, the Son of God, Who died on the Cross for love of all mankind. In view of some past chapters of the Church's life, not excluding the last war, it is not surprising if such criticism should arise.

Yet I am sure that such criticism goes very wide of the mark in its interpretation of the King's command or the Church's response in the present day. We have, I hope, learned from the Church's failures in the past and to-day our purpose is very different from that which I have just outlined. We come here to this service, not

to drag down the will and power of God to the level of our schemes and our ideas and our plans, but to place ourselves in this hour of need before Him that we may learn to know His Will and may receive His grace to do it.

And let us make no mistake about it—unless we can interpret the present tragedy in the light of the Will of God we can make no sense of the world situation. As we recall the old cry of 'a war to end war' or the fine idealism in which my generation was brought up in the post-war era when we really believed that the world had toiled one further stage up the ladder of progress and really believed that the League of Nations would work, we cannot but feel to-day a sense of hopeless frustration and futility in the events of the past quarter of a century. The wisdom, the skill, the visions, the moral sense of mankind have failed—and, what is worst, in their failure have deprived us of the hope that they will not fail again. Looked at without reference to God, the world seems caught in a great cycle of events which after immense struggle merely returns upon itself. Looked at without reference to God, the world seems without purpose and without objective.

At such a time it is well to recall that this is not the first time that the world has been faced with a disastrous breakdown of ordered life, nor is it the first time that men have been driven back to a deeper, more realistic faith in God. Most of the Bible, it is worth remembering, was written under the shadow of great crises. Hosea lived in a period which saw four revolutions in twenty years. Isaiah, the statesman prophet, lived under the threat of Assyrian aggression and saw the approaching end of the Kingdom of Israel. Jeremiah saw the world-empire of Assyria collapse under the pressure of Babylon. He lived through two sieges of Jerusalem, witnessing first the crippling of its national life and then its complete destruction. Under the pressure of such crises many gave up their faith in God altogether, but the prophets clung on and with inspired vision were able to see in those tragic events the working out of God's eternal purpose.

He the Divine Potter, they saw, had moulded the nations as clay,

He had ordered their ways and had set great moral principles as the only solid and stable foundation for national life. The Divine Law was inexorable and when men forgot God and forgot those principles judgement inevitably ensued. It is noteworthy that the word 'crises' which we use so often to-day is just the Greek word for judgement. In every critical age, in every breakdown of ordered life, God is expressing His eternal judgement on human sin. He is removing the things that are shaken that the things which cannot be shaken may remain.

It is thus only that we can begin to understand the present crisis in Western civilization. And the realization must first drive us to our knees in confession. The ruthlessness, the brutality, the aggressiveness, of the Nazi regime stand out and we are all vividly conscious of its sins. But are we equally conscious of the sins of the democratic countries—our self-complacency, our narrow vision, our failure to realize the legitimate needs of others? We cannot deny that we have our share too in that corporate sin of Europe which to-day is reaping its terrible harvest.

Penitence—that is the starting-point. But it is not the whole story. For the Christian Faith tells how at the central point of history the Reign of God came among men in the person of Jesus Christ. Through Him the power of God was displayed in triumph over the forces of evil and sickness and death. Through Him the lives and institutions of contemporary society were challenged to a fresh decision and a new way of life. And the result was the Cross—a tragic, futile waste of idealism and heroism and love, as it seemed to those whose faith was going, as perhaps ours is to-day, through the valley of uncertainty and doubt. Yet out of that gruesome, horrible thing God wrought a triumph that has transformed the lives of men and women through all the centuries since. So also to-day, if we can keep our hearts free from the evil passions of war-time, if we can preserve unsullied our ideals of justice and freedom in a fair and equal international order, if we can make it our prayer, 'Thy will, not mine, be done', then God can transform this hateful thing and out of the tragedy and loss of war He can bring into

being some better order of society, some fresh advance in human living.

God in judgement upon a falling civilization, God in Christ redeeming the world from sin and suffering even at the cost of the Cross, God triumphant turning the world's darkness into light—there is part, at least, of the Christian Gospel for us in this Day of the Lord.

So we join today in this service as our part of the National Day of Prayer. Perhaps hitherto we have been drifting easily through life without much thought of God, thinking that human statesmanship would somehow muddle through and the even tenor of our lives would not be upset. If so, let to-day be a turning-point. Let the bankruptcy of a civilization that has largely forgotten God drive us back to the one source of strength and courage and security that stands above and beyond the uncertainties and relativities of human life. Let us, if we have not done so much before, to-day join in deep and heartfelt intercession for our leaders, for those in positions of responsibility in all the other nations of the world, for the men and women facing the hazards of war in the services or in civil defence, for wounded and prisoners, for the anxious, the bereaved and the fallen, whether of our own country, allied countries or those against whom at this time we are fighting. Above all, let us dedicate ourselves wholeheartedly to the service of God, so that in us the Will of Him in Whom alone is our peace may be done, and through us who are the members of His Church, His Kingdom may come, on earth as it is in heaven.

“Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.”

Scenes from Hirosaki,
To O Gijuku and
rural community service

The lord of this castle
established To O Gijuku
as a feudal training school.

Cups and banners won
by students in various
contests and sports.



←
Farmer's Gospel

School students

teachers, and

guests.

Students and
school dormitory
on the farm
(National broadcast
in progress)



To-O Gijuku
boys planting
strawberries.



Typical farm
house in
commu

Day nursery
by students
teachers,
parents
away at

Community Service through a Christian School

FLOYD SHACKLOCK, To O Gijuku, Hirosaki

Community service is possible wherever a Christian group becomes aware of a need in the community; and the satisfaction which comes from such service soon makes further activities not only possible, but inevitable. This is vividly demonstrated by the boys school with which the writer has been connected since 1922.

A background of community leadership

When the To O Gijuku was re-opened in 1922 as a Christian middle school for boys, it inherited a tradition of community leadership which traced back nearly a hundred and fifty years. It was founded in 1797 by the feudal lord of Hirosaki to train the leaders of his clan. Later, when Japan opened her doors to western intercourse, the teachers and graduates of the school took the lead in introducing the new learning to this prefecture.

Even as a private school, it welcomed missionary teachers as early as 1872. One of these, the Rev. John Eng, soon organized a Sunday School and church with twenty boys from the school as charter members. The record naively adds that eighteen were Christian and two were "friendly" members! It is this church which has produced nearly two hundred Christian workers, in these sixty five years.

Community service becomes a dominant theme

Hence when the name, property and goodwill of the old clan school were given to a new board of trustees to operate as a Christian school, it was inevitable that community service should continue to be a dominant theme.

From the first, the teachers of the new school began to experiment with various forms of service. A night school was overwhelmed with young as well as older citizens who were eager for English, music, contemporary history or sociology. Students, teachers from primary schools, business men and their clerks, doctors

and nurses, professional men, government officials, blacksmiths and railroad men, all joined in the most enthusiastic and democratic group in the city. This carried on for years, but it came to demand too much time from teachers who were carrying full day-time schedules.

Public interest in music was aroused by concerts promoted by the school, and by a chorus organized by Mrs. C. W. Iglehart. All schools in the city were organized into a series of programs, the proceeds of which were devoted to buying a grand piano for the city auditorium. With a suitable hall and piano available, concerts became more frequent. Love for, and appreciation of, music was patiently encouraged over the years, until now both local talent and nationally famous musicians are heard often, and there are several music groups in the city.

Adult Education

A simple attempt at adult education took the form of series of lectures in the winter evenings. Matters of public interest, international affairs, and community betterment were discussed, often by outside speakers. Dr. J. Sasamori, principal of the school, and the teachers, were active in the organization of a League of Nations chapter, later to be known as the International Society.

Another activity was a society for the study of local economic problems, also under the leadership of Dr. Sasamori. A large group of leading officials, professional and business men have met regularly and worked hard on perplexing difficulties which confront the citizens of Hirosaki.

Clerks and shop boys are remembered by an annual contest for proficiency with the *soroban* or Japanese abacus. This is managed by the pupils of the commercial classes of the school. Another student-directed activity is the swimming school carried on by the boys during the summer vacation. Each summer they enroll two or three hundred children of primary school age for a two weeks' course. They are divided into small groups, and they learn to swim. (For the last year or two, there has been a dearth of children who can not swim, and the boys are waiting impatiently for a new group

to come on in a few years!) Not long ago, two boys from the school rescued a drowning man with conspicuous bravery, and were given special awards by the governor of the prefecture.

The interest which several teachers had in Japanese fencing put them in a position of leadership in this field. They have made much of it as a contribution to the recreational needs of young men over the long winter. Incessant practice and frequent tournaments show this to be a flourishing community activity, to which the school still contributes leadership.

In many of these activities, outside help has been enlisted when possible, so that they become community activities in a real sense.

Varied activities explore social need

All of these interests, and others which might be mentioned, serve to illustrate one phase or type of community service, which is direct or immediate. They show wide variety in content and purpose, and great elasticity in approach and method. Some activities have continued over many years. Others flourish and are later replaced by new interests. They are a sign of healthy self-expression which is one by-product of a Christian school. They are exploratory ventures, and their success depends upon the degree to which they serve a real social need.

When a new idea does answer a popular need, even though it be a need not yet consciously recognized, the response may be startling. A few years ago, the school put up a concrete building, in a conspicuous spot on a main thoroughfare. With no thought of community likes or dislikes, but simply to satisfy our own aesthetic wishes, it was decided to color it a warm brown instead of the usual cold gray color of cement. Where snow covers the ground for four or five months, a touch of color is satisfying. Interestingly enough, Hirosaki suddenly blossomed out with brown buildings: eighty per cent of the concrete or stucco, or even brick, buildings erected in the past six or eight years are some shade of tan or brown. Would that all one's ideas met with such hearty acceptance!

Focusing attention on rural problems

But valuable as are these varied and sometimes intermittent activities, they ought naturally to lead to another type of community service. That is, there should emerge a central objective or theme around which many activities may be unified. Such a theme or purpose gives permanence to all activities, and provides a standard by which they can be evaluated.

In the case of the To O Gijuku, this has gradually come to be defined as an attempt to solve rural problems in this predominantly agricultural prefecture. Even the three cities of the prefecture depend directly upon rural agriculture. Two thirds of the pupils of our boys' school come from the farm, and many of them will return to the country. There they will become the progressive farmers, country school teachers, village head men, leaders of young men's associations, and officials.

To give these boys the special training they will need as future leaders, a special course was organized, years ago, with emphasis upon practical subjects. About one-half of the pupils elect this rural-trade course for their last three years. The other half choose the usual academic course to prepare for college. Public middle schools in the prefecture have a purely academic viewpoint, except for one technical (mechanical trades) school and one agricultural middle school.

The development of this practical work was greatly aided by the gift of a large farm, ten years ago. Mountain land, dry fields, and rice land make up approximately 2,000 acres. This became the base for practical rural work. On the farm is a small village whose two hundred people came to us almost like serfs, with the gift of the land. It was a miserable village of ramshackle huts, with shiftless and generally unsuccessful farmers.

Rural relief

Disastrous famine a few years ago brought acute suffering to these villagers. As the teachers and boys tried to organize relief work in that village they came to a new understanding of rural

problems. Some outside work was found for the men over the winter months, and the women were taught basket making, indoors. The only direct relief which was given was food for the little children, who were gathered into a kindergarten and day nursery under the care of a trained teacher. This day nursery, under the devoted leadership of Miss Takaya, became the center for varied social work, and in five years she accomplished much in her work with the women and girls to overcome the despondent almost fatalistic, pessimism of the village.

For years now, one of the annual events of the school calendar has been the Christmas party which teachers and boys, aided by teachers and pupils of the girls mission school, give to the farm village. It takes all day to hike out into the mountains, carrying supplies for a "Christmas" dinner. Some years we have struggled for miles through snow three feet deep. The night is spent in a shed-like building, where next morning the boys give a Christmas program to the village children and their parents. This is followed by the dinner, which farm wives help to cook: vegetables and a little meat stewed in *miso* soup, rice and pickles.

Better farming and new experiments

Like much land in the more backward parts of north Japan, these fields gave a low yield because of improper farming methods and inadequate care for the soil. In cooperation with the prefectural authorities, soil tests were made and many practical suggestions were given to the farmers in an effort to pull them up to a self-subsistence level. But farmers are not always quick to accept new suggestions!

Japanese farmers like to raise rice, but in the north the season is too short to guarantee even one crop, and they can never attempt the double crop which farmers expect in south Japan. If the spring is late, or the summer cool, or if the water from mountain streams is too cold, the yield will be reduced, sometimes to nothing. To overcome this, it is important to introduce diversification of crops, which of course must be suited to a short summer and a cool

climate.

This had led to many experiments. Crops from other parts of Japan have been introduced, and over a score of cereals and vegetables are being tested year after year, under the guidance of prefectural agricultural experts. Other experiments include several varieties of American disease- and cold-resistant winter wheat, American hybrid corn, pop corn, lentils, a new type of alfalfa, and dry-rot-resistant potatoes.

For years, goats have gamboled on the school playground, and many of them have found their way to rural homes. There is usually a cow or two somewhere about, and at one time there were seemingly endless little boxes filled with rabbits. Boys learn that a suitable type of rabbit produces both fur and meat.

There is good historical precedent for this inquisitive experimentation. The same Rev. John Eng who was mentioned above is credited with introducing American apples to this region, long years ago. After careful research, their natural enemy pests have been overcome, and today apples constitute the major cash producing export from Aomori prefecture. About eight million boxes are sent out annually.

Boys learn by doing

The boys themselves take a great interest in the experiments, and do most of the work on them. Since the farm is removed from the city, the school schedule is arranged so that a class of fifty boys may go at one time, stay for a week, and combine farm work and study. Educationally it is a superb opportunity, for boys and teachers live together in one great room of a rude dormitory in the midst of the village. The day begins at four o'clock with faces washed in a nearby stream. At four-thirty begins an hour of worship, led effectively by the school chaplain. Next comes breakfast, and then out to the fields or forests. After the day's work, evening vespers at dusk completes the program. When it rains, there are regular studies. We feel that these intimate days when teachers and boys live, work and study together are some of the best features of the

whole school life. Normally there are nine weeks of this farm life each season, with different classes in turn.

The boys raise great quantities of *daikon*, the huge radish which housewives need for pickle-making in the fall. These and other vegetables, as well as other handicraft, are sold cheaply at a bazar held at the school each autumn. Some staple commodities are also sold by the students on commission. Six or eight thousand guests come to this three day bazar, to spend two or three thousand yen. This year the supply of *daikon* was inadequate and eager housewives began an undignified tussle for the limited supplies.

Another activity which impresses the boys is reforestation on the mountains at the farm. Some trees are cut each year for firewood at the school and for lumber, and the farmers make considerable charcoal in their free time; but in general the mountains should support much better forests. So each year the boys plant from thirty to fifty thousand tree seedlings of various kinds. Awaiting planting next spring are tens of thousands of seedlings of American Douglas fir, raised from seed. It is this tree, which produces the Oregon pine or *beimatsu* which is imported to Japan in great amounts.) The boys take no little pride in the knowledge that long years later there will be great forests as a result of their work. Object lessons such as these give young boys a new attitude toward serving society, since the rewards of such work must naturally be reaped by other boys.

Rural sociology

But rural problems are not limited to better crops. When a village has slipped into helplessness or despair, it is a long road back to self-respect. Housing and hygiene are major problems. It might be simple, if there were unlimited funds, to erect model houses and give them to the people. But they would not be cared for, nor fully appreciated. Instead, these farmers have been encouraged to improve their own homes, and each year several of them make some modest improvement. It is a slower method, but it builds character as well as homes.

Similarly, it is easy to argue that temperance is economically profitable, but it is a very different thing to get people to create a "dry" village. Even the organization of cooperatives, for buying seed and fertilizer and for selling produce, does not always go as smoothly in life as on paper.

We have come to see that the greatest problem in reforming a village is the human equation. To tell a man that thus and thus is a good way to do a thing, does not mean that he will begin doing it that way. Conservative reluctance to adopt any innovation stands like a stone wall in the way of progress, and it can be removed only bit by bit. It will take a long time to create a model village from the unpromising material at hand. However, this very struggle to improve conditions has its value in educating boys who will be rural leaders tomorrow.

Hence the farm has become (1) an experiment station for new and better crops for this region, (2) an experiment station for discovering how to improve village life, for the sake of these farmers, (3) a laboratory where boys may watch, and learn how to do and how not to do community service, and (4) it is hoped that eventually it may become an endowment to support the boys school and its community service program.

Farmers' gospel schools

There are, however, some immediate contacts with other villages. During January when the boys' school has vacation and its rooms are free, twenty five or thirty young country boys are invited to a farmers' gospel school. Here also, young Christian teachers of the school give their time, to study and work, eat and sleep with the farmer boys. The lessons include practical work on apple culture, or dry field products, discussions of farm problems of all kinds, music and Bible study. The group visits the factories, offices and other sights of the city. Usually several of our own graduates join, and they are the nucleus around which a group spirit is created. To watch thirty strange and awkward lads become welded into an enthusiastic group, fired with new ideas and ideals, even in a week,

is an inspiring experience.

After these young farmers return to their homes, they keep in touch with the school through letters and visits, as they bring their new problems for help. Some of them come back the next January, while others send a friend so that there will be two from one village to encourage each other in their new hopes.

Newspaper evangelism

Another contact with many communities is an indirect one. This is what is commonly known as newspaper evangelism, and it is carried on as extension work of the religious education department of the school. Each Sunday, sermons are printed in two newspapers, together with advertisements of follow-up correspondence. These sermons and articles are written chiefly by teachers in the two Christian schools and by pastors in nearby rural churches. The material is aimed at rural readers, and each week new inquiries are received, members of the "New Life Institute" are enrolled, many books are sent out from the lending library, and there is an ever growing correspondence which reveals the problems before the members. Except that this newspaper evangelism is a part of a rural program, it does not differ markedly from similar work carried on elsewhere, and need not be described in detail here.

Ever widening circles of community service

All of this rural community service and extension work is carried one step further by a follow-up program with graduates. There are graduates living in many villages of the prefecture. There are also graduates of the girls' mission school which has celebrated its fiftieth anniversary. To these may be added the boys who have attended the farmers' gospel schools. Members of the newspaper evangelism New Life Institute are scattered over the prefecture. In many a hamlet and village, several people from these various groups may be united to form the nucleus for further community service and evangelism.

Several such groups are already at work on some definite need. One or two are active in temperance work. Some ask for help on

agricultural problems. Frequent requests come for lectures before the young men's associations, or agricultural associations, or in primary schools. Moving pictures with a portable projector are welcomed in any rural community, and a Life of Christ film is proving very effective. At present our personnel is inadequate to meet all the requests that come for such programs, but it is hoped to add a full time worker for these rural groups.

To bring more abundant life

In several villages, some graduate is carrying on a Sunday School for young children, practically single-handed. A visit of encouragement means much there. In other places preaching services can be held about once a month. For these services, the teachers of the Christian school volunteer as lay preachers. To one rural church, now without a pastor, they go two or three times each month.

The vision and enthusiasm of these teachers gives great promise for the coming years. It is the more remarkable when it is remembered that this is done in addition to their regular heavy teaching schedules each day, and besides the varied and interesting extra-curricular activities carried on within the school itself.

We may conclude as we began. Community service may begin wherever a Christian group becomes concerned over some need in the community; and the satisfaction which is derived from such service will soon make further activities not only possible, but inevitable.

Suggestions From Other Fields

SOME REACTIONS FROM SENDAI

E. H. ZAUGG, Tohoku Gakuin

My first reaction upon reading Mr. Shacklock's paper was outright admiration for the To O Gijuku. It is doing a fine piece of educational work. Some years ago when the school had just become the possessor of the farm mentioned in the paper, I had occa-

sion to visit the school, and the opinion then expressed was that the farm was somewhat of a white elephant on its hands. It was in run-down condition, and the school lacked funds for developing it properly. You can imagine then with what interest and satisfaction I read in this paper of the magnificent way in which the school was turning the color of this elephant from white to gray.

The other community activities mentioned in the paper are more or less duplicated in other Christian schools, but the use of this farm, not so much for purposes of school income, but as an educational agency and as a form of community service, may well become the one thing for which the To O Gijuku will in the future be best known; so well has the school made use of an opportunity which at first was regarded very much as just another added burden.

My second reaction was the feeling that the To O Gijuku was exceptionally fortunate in having such an opportunity. Other schools as a rule do not have farms of 2,000 acres left on their door-step. But the truth of the matter is, that if the other Christian schools of Japan really had the will and desire to do some signal community service, they could find plenty of opportunity without having farms and villages thrust upon them. This is a form of work which requires an immense amount of planning, of wise and patient management, of tactful dealing with people, and of long hours of labor and worry. It is much easier for us to give our students a book education with a full recitation schedule from eight to four each day, and let it go at that, hoping that somehow in their reading or in their lecture notes they will inadvertently receive some impulse to do something after they graduate in the way of social betterment. My hope is that this paper will show some of the rest of us engaged in Christian education how far short we come in training our students along this line while they are actually in school.

And finally, I was impressed with the way in which a plan such as that carried on in the To O Gijuku helps to solve one of the most difficult problems in Middle School education, viz., how and to what end to train those boys who have no hope or desire to go on with their education after graduation from Middle School. The

elective system is not very successful in Japan in schools other than those of university rank. So it may become necessary in the future for our Middle Schools to establish an entirely separate curriculum for those boys who are not preparing for entrance examinations in some higher school, a curriculum that shall prepare them to take a leading and helpful place in the community from which they come. This plan of the To O Gijuku helps to point the way in which this can be done. City schools would, of course, have to frame a schedule and curriculum different from schools such as the To O Gijuku, whose constituency comes mainly from rural sections, but training for community service would nevertheless have to be one of its main elements and objectives.

We are under deep obligation to Mr. Shacklock for his excellent paper.

COMMUNITY SERVICE AT HOKUSEI JO GAKKO, SAPPORO

ELIZABETH M. EVANS

Compared to the Community Service done in Hirosaki Methodist School, Hokusei Jo Gakko (Presbyterian), has few real community activities. Our teachers and older Christian girls teach in eight Mission Sunday Schools held in various parts of the city and surrounding villages and help teach in six church Sunday Schools. Thus they come into contact with over 2,000 children every week. One of those Sunday Schools is held on Saturday afternoon in the school here. Some of our girls have attended it before entering our school. Another is held in the orphanage where between 30 and 40 orphans live. The girls become very interested in these orphans and it starts them thinking of those less fortunate than themselves.

There are for the girls in each class room boxes in which to put money. These collections amount to over ¥50.00 a term. That and a special Christmas offering from pupils and teachers are divided among various needy causes, Lepers, Orphanages, Settlements and Church evangelistic enterprises.

Just recently a bazar (the second of its kind) was held in the

school and almost entirely sponsored by the upper department girls. Students brought in old clothes, household effects, and curios (things not used or needed any more) from their homes to sell. Ten percent of the sale was kept by the school and the rest given back to the owners of the goods. Also some new things were made by the girls and sold. The Domestic Science girls made and served a lunch which brought in the largest profits. Over ¥500.00 was cleared. Some of the money was given to the families of soldiers, some to Leper work and several other organizations. The dormitory girls each Christmas gather old clothes and take them to the slums of Sapporo and distribute them themselves.

Once a term there is an Open Day at school for fathers and mothers. They visit classes and have a chance to talk to teachers about the work and progress of their daughters. Often a special talk on health or some other good subject is arranged.

Concerts are given at the school twice a year of classical music and a literary program once a year. The latter includes some good English play, often one of Shakespeare's. Last spring six scenes from the life of Florence Nightingale were presented. Large audiences attend these and great appreciation is shown.

ARE OUR GEARS MESHING !

SAM HILBURN, Kwansei Gakuin, Nishinomiya

Dr. Shacklock's article on Community Service through a Christian School is stimulating. It stimulates hope. As long as an institution is making its influence for good in the community so conspicuously felt as is the one he describes, there can be no fears as to its acceptability to the Japanese nation. And, as you know, this really is a time of fears, expressed and unexpressed, as to just how long our Christian educational institutions will be permitted, or will themselves choose, to operate, in the face of growing threats to both their "Christian" and their "educational" freedom. If the present situation has succeeded in bringing about a near-paralysis

in our educational work, lest we lose what little favor remains to us and thus be deprived of the single leg left for us to stand upon, reports like these constitute a hopeful reminder that a program of active, obvious service such as has been set before us is one way back to acceptance by the skeptical. One could almost guarantee that if our educational or other institutions now laboring somewhat under a cloud should render similar impressive service to the community at this time, they might expect to be "first endured, then pitied, then embraced." How about it, Jeremiahs? Even though we may have to shut our eyes to a lot of things and shut our mouths on a lot of others, look at what's left for hands and feet!

This article stimulates thought. It clearly shows how within a definite manageable area it is possible to integrate school and church, lay, clerical and missionary forces, rural and urban enterprises, all in one unified, highly effective program of Christianizing the community. Too much of our work today is scattered, without immediate felt relation to other parts of the whole task that might be both helped and helpful through closer integration. Most of us continue to speak of "educational" as contrasted with "evangelistic" missionaries, of "social" as over against "rural" work, and, a good sign, some are finally grasping the idea of "functional" as contrasted with "station" or geographical service. We may be grateful that the cause of missions has so grown and developed that this sort of specialization has been rendered possible and necessary; but overspecialization will prove fatal. You may specialize on the motor of a machine until you have it tuned to the highest pitch of perfection, and then find that the gears won't mesh, or the differential is out of order and the wheels won't turn, or neglect of a leak may have presented you with a "flat." Or, worst of all, you might discover you are out of gas! The missionary movement has developed a lot of complicated machinery the parts of which must be synchronized, balanced, and operated together. To O Gijuku provides a sort of working model of a machine "hitting on eight," all primed and geared, and—going somewhere. Proper integrating of the separate parts—that seems to be the lesson we need to learn

today. We've got enough personnel already, missionary and Japanese, enough institutions, enough financial resources to Christianize the nation if only we see to it that they are all working together. This, of course, has long been our ideal. Dr. Shacklock's article merely brings the necessity freshly before us and provides glimpses of a way towards its accomplishment.

Finally, the article stimulates the conscience. One wonders, especially if he be in school work, if his own institution is adequately meeting the challenge of the task and the opportunity that opens clearly before our eyes as we read the article with its inspiring, or it may be, accusing, recital of what is actually being done elsewhere. Of course, there is a bit of salve in the realization that the exact achievement of To O Gijuku cannot be duplicated elsewhere, due to a number of favorable circumstances operating in that particular situation which might be easily pointed out. Nevertheless, even though we may be less strategically located, blessed with no such heritage from the past to build upon, and handicapped with the "high-hat" complex "enjoyed" by every Japanese school above Middle School grade, there comes a disturbing suggestion that, after all, divine resources are going unutilized, and that certain parts of a divinely-appointed task just might be going neglected by our educational institutions. We are left squirming, ever so slightly it may be, but thank God, Shacklock, we squirm.

Editor's Note:—In the foregoing article on Community Service through a Christian School and comments from various quarters upon it, the Japan Christian Quarterly is inaugurating a series of symposium discussions of various types of missionary service being employed effectively in Japan. Obviously, the whole story has not been told when we have finished with the symposium in any one issue; rather, just a start has been made on what we hope will be a continued and profitable discussion carried on at mission conferences, church rallies, committee meetings, and even informally at tea- and dinner-tables, regarding this and the subjects presented successively in these pages. If there are those who feel they wish to add something to this symposium and those that follow, their contributions will be welcomed by the editor, but should be between 500 and 750 words in length.

Evangelism in Japan

TOYOHICO KAGAWA

Statistics of the Christian Forces in Japan, 1938:

1. Church Members:

25 Denominations	208,563	Decrease	
Increase over last year		6 Denominations	626
17 Denominations	4,152		

2. Morning Congregations:

20 Denominations	39,746	Decrease (13 den.)	1,395
		Increase (7 ")	328

3. New Baptisms:

24 Denominations	9,867	Increase (10 ")	311
Decrease (13 Den.)	857	Same as last year (1 Den.)	

4. Sunday School attendance:

24 Denominations reporting,		Same as last year (1 Den.)	
Decrease (16 Den.)	16,667	Total Decrease	14,896
Increase (7 ")	1,766		

5. New Baptisms:

1928	12,315	1934	10,174
1929	13,430	1935	10,729
1930	17,792	1936	13,688
1931	16,818	1937	9,346
1932	16,234	1938	Report is not complete.
1933	14,600		

Please look at the figures in the above columns. They tell a clear story of the present situation in Japan. From 1928 until 1930, the years when the Kingdom of God Movement was at its height, a great increase in church membership is revealed. In the following years 1931-1933, the number of baptisms continued reasonably high, contributable to the fact that during these years the Kingdom of God Movement was continued in some places. In 1934 and subsequent years, our movement was allowed to lapse and we see the results in ever decreasing figures until we reach the deplorably low

NOTE:—This paper bearing Dr. Kagawa's name is the substance of a talk given at the annual retreat of the Kagawa Fellowship held in the Tokyo Union Church on Saturday, October 29, 1939. Miss Jessie M. Trout was in this, as in so many of Kagawa-San's English manuscripts, his amanuensis.

figure of 1937, namely 9,346 of which number about 2,000 are infant baptisms. Accurate reports for the year 1938 would probably show only between 7,000 and 8,000 baptisms for that year. Fortunately, however, I think that we may safely predict an increase in the baptisms of this year (1939).

Let us examine further the report of church membership. In 25 different churches, we have a membership of 208,563, with 17 denominations reporting an increase of 4,152 and 6 denominations reporting a decrease of 626. Please note that though some groups report an increase in the attendance at the morning services, the statistics show that morning congregations are very small. The decrease of almost 15,000 in Sunday School attendance is most appalling. After the labour of many years this falling off in interest in the Sunday School is disappointing. When reading these figures we are forced to confess our shortcomings and incapacities before God. All this has not happened without reason, however and the reason is apparent when we compare these figures with the above figures which show the results of the Kingdom of God movement. We advanced then because of our unity but when we separated into more or less independent denominational units, our task became difficult. I believe, however that we are advancing this year and that we will find an increase of baptisms when this year's report is compiled.

Reasons for decline

There are two reasons for declining membership in the church in Japan, (1) outside pressure, (2) inside spirit. Where life has spiritual strength, you can stand the pressure from outside but otherwise the results are tragic as we witness in the above report.

Since my return from India in March, I have travelled over the country, holding evangelistic meetings under the auspices of the National Christian Council of Japan. I first visited Shikoku, where I met with an exceedingly interesting incident. I found that some of the pastors were fearful of outside pressure. They turned my first meeting over to the city authorities. They asked me to speak

on India even though I protested that I had come to preach. Seven hundred people came. On the next night, the church sponsored the meeting which was definitely Christian and charged 10 sen admission but the hall was full, at least 1200 being in attendance. Many people signified their desire to become inquirers. I thought it was an amazing but convincing proof that the ordinary people are eager to hear the gospel. In the city of Marugame, near Zentsuji, a rather conservative Buddhist centre, I had a good reception for the first time. Seven hundred people came, paying an admission fee of 10 sen. Dr. Logan was so amazed to see this, he called Mrs. Logan to show her that a Christian meeting can attract many people. In Kyushu the eastern side is rather indifferent to Christianity but the western side is responsive. We could not accommodate the crowds that met night after night in the different centres. The exception to this was Oita, however, where they are going to observe a special celebration next year of the 2600th anniversary of the founding of the Empire. Here the people did not attend in large numbers.

In Hokkaido the meetings were crowded. There were no advertisements and indeed, a small admission fee was charged. In one place the committee thought that 1,000 would be a good number but instead 2,500 packed the auditorium. This earnest enthusiasm held good everywhere except Muroran where the meeting was very small. This may have resulted from the fact that the meeting was under the sole sponsorship of the Presbyterian church. When the churches do not cooperate the meetings are small.

Barthian influence

I was surprised at the response in Shinshu. In Iida we rented a theatre and it was full. In Matsumoto and Suwa the meetings were very good. Tochigi and Utsunomiya likewise responded well. I had anticipated that the Utsunomiya army centre might be bad for us but on the contrary it was good. Saitama was also fine. Where Barthianism is strong, some pastors do not join the "Kyodo-dendo" (The Movement for Union Evangelism). In most sections church

union is not as promising as it was ten years ago. Some churches have not joined the "General Federation of Religions Bureau." In Matsuyama the united effort of the churches has given way to single denominational enterprises with the result that they are losing ground. In Iida the church is ministering to a parish of some 700 rural families. This is one of the most promising sections for Christian work in Japan. In Hokkaido, I was rather sad to observe a break down in religious culture. In Otaru, ten years ago, church unity was good and the churches had considerable influence in the city. One of the biggest daily newspapers was Christian in spirit and gladly published Christian messages, but now that spirit is gone.

Farmers and Students eager

I regret that in this special campaign, "Kyodo-dendo" plans only to touch the big cities and does not afford much opportunity to reach the farmers. I want to call your attention to a very interesting present-day phenomenon. The laborers are too busy to attend church and too tired to attend meetings but the farmers are eager to listen to the gospel of Christ. We must grasp this opportunity and preach to them. We can root Christianity deep in the land of Japan if we get the farmers for Christ.

Since last summer the students have changed tremendously. For years I have preached from time to time in the "Chuo Kaido" (Central Tabernacle) in Tokyo. Twenty years or so ago, the response of the students of the nearby Imperial University was good but after communism crept into their hearts in the years following 1920, they became indifferent and even opposed. But conditions have changed and since last year I note that Christian ideals are welcomed. The spirit of the colleges and universities has changed. In the first week of October, we had a good meeting in Kyoto University. This is the first year that they could have a Christian meeting in their assembly hall. I was asked to be the speaker and the students crowded in and we had a joyful time. The membership of college Y.M.C.A.'s has doubled. The story might be repeated for

girls' schools and organizations. The girls have become very practical, which is a good sign.

Broadening horizons

Why have we lost in Sunday school attendance? (1) Because many teachers have been conscripted; (2) because of compulsory shrine worship and the fact that some teachers are teaching against Christianity. Since the passing of the "Shukyo Dantai Hoan" (Religious Bodies Bill) I have noticed a change in the government's attitude to Christianity. When a church permits government patronage, it becomes very weak. I do not want to be patronized nor pressed too much. I want to be independent. It is worthy of note that even in the army, some are learning that Christian morality is stronger and purer than that of the other religions. Some of the officers of the army who have been in Inner Mongolia told one of my friends that they want a world-wide view of life instead of a narrow nationalistic outlook. In that land they have met with Mohammedans who believe in the Creator of Heaven and Earth and as many of them want to go to Mongolia, they know that they must adopt a broader view of life if they are to find a place for themselves there. We Japanese naturally have a narrow view. We say of ourselves that we are "island-minded-persons." But we are beginning to realize that in literature, in music and in life we must have a broader view. I met a very nationalistic person who was calling himself a patriot. He believed that we should exploit China but now he has learned that we cannot do that and that instead we must serve China. I thought that he had made a great discovery, so I said "Three cheers for you."

You are all familiar with Prince Konoe's famous declaration—(1) No territorial ambition; (2) recognition of Manchukuo; (3) destruction of communistic propaganda in the Orient. This is really a wonderful statement. Wang Ching Wei has acknowledged this. Some people may doubt their sincerity and say that they are deceiving the world but I am convinced that they are sincere. Men of high ethical principles have approved the statement and I believe

that because of its spiritual appeal it will work out as its sponsor desired.

Mr. Ryutaro Nagai, Minister of Railways, said to me recently, "I tell my colleagues that if they want to rule Japan after the war, they must come back with different ideas and ideals." Hitler may fail today but nationalistic socialism may win. Since the Great War, nationalism is ruling Russia, Germany, Japan and even America. Mr. Nagai visualizes a position of leadership for the church. I have discovered other leaders who realize that we must serve Asia. Japan has become a different nation since the early part of this year. After her betrayal by Germany, Japan discovered that her faith in Hitler was ill-warranted. She learned that she herself must have a high moral code. This is a blessing for Japan and for that reason her betrayal by Germany was good. Japan's conscience is awakening which should encourage us in our program of Christianization.

Japan needs Cross, Occupational evangelism

When Mr. McCoy said in his remarks that some people in Europe thought that the Japanese are not civilized, I thought that not only was that true in Japan but it is true for the world. We have returned to the Roman period. Only the Cross of Jesus can save the peoples of the world and even in all the turmoil and confusion about us, it has power to win souls. If it is true that Japan is not civilized, then this is all the more reason why we must be determined to give her Christianity. She does not know the real mission of the Cross. In Japan we are morally weak. We are not trained in democracy. When you want to preach Christianity in Japan, do not think in terms of America or of England. We have a different culture and different weaknesses. You must understand the psychology of the Japanese people when you preach the religion of the Cross.

Every year I talk about the imperative need of occupational evangelism. The farmers are eager, but we are losing our opportunity for lack of a budget for the work. Fishermen are eager to hear. One million and a half T.B. patients need the gospel of light and

hope. Policemen, tailors, builders, architects and all the occupational groups call out for leaders and preachers. I wish you missionaries would show your technique now. Study occupational evangelism by organizing study groups. Start new evangelism, that will not be confined to one locality but that will be for the that parish! There are some four hundred thousand families which whole empire. As you know there is a railroad mission. Think of probably total about two million people connected with the railroads. Missionaries must be pan-Japanese workers and must have a broad and untrammelled vision. As mentioned heretofore, this is also the time for work with students. Do not be discouraged with the dismal figures with which we started this talk but instead let us keep it ever before us that only Christ can save us because He is the only Saviour.

STONE JAPAN !

By MARY DICKERSON BANGHAM

Stone Japan! Stone, stone Japan!

Fling cutting words! Hurl sharp, keen scorn! Thick! Fast!

But, nations, just before you let them loose, you'll hear a Voice:

The country that has never sinned, throw first....

—(John 8:7)

Reprinted from Epworth Herald.

The Strategy of Moral Re-Armament

ROWLAND HARKER

What is Moral Re-Armament and where is it going? This is a question often in the minds of many people as they see the news of this movement appearing more and more in unexpected places. It is not surprising that people wonder, as it has been only a year and a half since the phrase "Moral Re-Armament" was coined, and yet today it is appearing in press articles throughout the world.

Developed out of Crisis

In answering this question I shall first give a brief sketch of the history of "MRA" as it has come to be called. The phrase was first used by Dr. Frank N. D. Buchman at a gathering in honor of his 60th birthday a year ago last summer. Later in that summer, when Lord Baldwin, in the face of the Czecho-Slovakian crisis, wanted to tell England that she must first face her own sins if she wished to be able to deal adequately with the problems then confronting her, he chose this phrase "Moral Re-Armament" to express his ideas. He said in part: "The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith and love, as the foundation on which a new world may be built. Without these qualities the strongest armaments, the most elaborate pacts, only postpone the hour of reckoning. The real need of the day is therefore moral and spiritual re-armament."

In many countries this call of Lord Baldwin's to Moral Re-Armament was re-echoed. The Queen of Holland and the Dutch foreign minister said that all the foreign relations of their country would be conducted on the basis of MRA, and King Leopold of the Bel-

gians said that his country would reciprocate in this. In America this past summer, President Roosevelt said, "The underlying strength of the world must consist in the moral fiber of her citizens. A program of Moral Re-Armament cannot fail, therefore, to lessen the dangers of armed conflict. Such Moral Re-Armament to be most highly effective, must received support on a world-wide basis."

Adventure and Comradeship without Wastage

While the response to the statements of these people of public affairs has been great, probably the one thing that has helped MRA to get the attention of the world more than anything else was the action of "Bunny" Austin, England's well known tennis star. At the time of the crisis of a year ago he said that he felt strangely helpless. All the things which he most valued were in danger. And yet the thing to which he had given his life—tennis—seemed to have no relevancy for the situation. He said concerning this period: "I felt there must be some aim to go out for which would have all the adventure and comradeship of war without the wastage, some aim which would give my whole life meaning, some cause by which the youth of Britain could create a new chivalry in the world.

"Then I saw the letter which Lord Baldwin and other national leaders sent to the press. Here was something worth giving out for. It became more and more clear that the trouble must lie in people; and if people could become different, the world would be different. Fear, hate, greed, and self-seeking in nations—these are the things against which the nations need to re-arm."

Bunny Austin then rallied the leading sportsmen of England around him—thirty-seven of them—and together they issued a letter to the press that was published all over the world, calling the nations to Moral Re-Armament as a sporting proposition. Following this letter people of all kinds have become interested in MRA. A 250,000 edition of a book compiled by Bunny Austin on MRA sold out in a few months and another one was printed of an equal number, making it easily the best seller in England for the first half

of 1939.

During the summer men from more than thirty nations of the world gathered for the Second World Assembly for MRA in Los Angeles. Japan sent more than a dozen representatives and China sent nearly an equal number. MRA is at work in nearly every country of the world, for it is the answer to a universal personal need and to the great problems confronting the whole world. Its connection with the Oxford Group has, of course, greatly expedited the spread to many countries.

The new Orthodoxy

The above is a very rough sketch of the beginning of the Moral Re-Armament movement. Now what is MRA? A missionary of the English Church in India defined it in this way: "MRA is the new orthodoxy demanding that we live as we believe. There is nothing new in MRA. It is as old as Christianity. The only thing new about it is that it has brought fresh emphasis to the idea that Christ's teachings and principles are fully applicable today in every realm of human life, and that the best place to begin to get a world that is uncompromisingly Christian is to start with ourselves, with our own families and businesses, and with our own nations.

This comes as something new in a world where even professed Christians feel that Christian standards are a little too utopian and where nearly everyone—be it person or nation or race—has the habit of seeing the failure of the other fellow before his own. MRA means that I begin with myself and the things I am identified with in building a new world.

MRA is not organized but it has found an even stronger basis for unity than a constitution, by-laws, and membership pledges. It has found a unity which comes from a common unreserved surrender to God, and not from a common point of view. Such a unity can include differing points of view that would have difficulty in staying together in the same organization. National, race and class barriers disappear in such a fellowship. Chinese and Japanese, members of the nobility and labor, leaders and people of all groups, find it natural to work side by side, and new solutions to old problems

emerge.

Includes those not "Christian"

MRA is inclusive. It has been said that it is even embracing people outside of Christianity. That is true, although it does not mean that the standards or ideals or foundation of MRA has been changed. This is fully in line with what many people have talked about but have found difficulty to put into practice—the idea that Christ is not opposed to other religions, but is a fulfilling of the highest aspirations of these other faiths. As long as we say that people must give up what they already have before they can begin with us, this idea can never be carried out.

Another reason for this is the fact that so many people have gotten a false notion of Christianity through the narrow teaching of "Thou shalt not." To say to such people that they had to be "Christian" before they could be in MRA would be to put a false barrier in their way.

A third idea involved here is the fact that if we actually do have something superior in our own lives as the result of being Christian, then it is bound to produce results as we are in intimate fellowship with people who are working with us in MRA. And it is a New Testament principle of Christianity that he who wills to do God's will shall know the right doctrine. Those who go far enough to surrender their own personal wills to the highest idea they have of God's will, if confronted with a higher revelation of God, be ready to receive it. People are held back today because they have not made that first step. The chief trouble today is not so much wrong ideas about God as failure to live uncompromisingly according to the ideas that we already have. Our ideas of God would grow if we were true to them.

Spiritual authority needed

Dr. Buchman, in a recent world radio broadcast, said several things which help to clarify what MRA is doing. I quote a short section: "There must come a spiritual dynamic which will change human nature and remake men and nations. There must come a

spiritual authority which will be accepted, everywhere by everyone. Only so will order come out of chaos in national and world affairs. . . .

"Such a philosophy has been stated as the historic basis for nationhood by the prophets of old, and has withstood the test of centuries. The prophet Isaiah says, 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Nations that know not thee shall run unto thee because of the Lord thy God.' The man charged with the foreign affairs of a great nation recently said, 'What we need today is men of the type of the prophet Amos.' British Labor, in conference, sent their message to the American capital with these words, 'We need men who will make real the vision of the prophet Micah.'

"Moral Re-Armament is recapturing, re-vitalizing, re-living the message of the prophets. It is tried, it is true, it is tested. God calling the world is becoming a daily experience in the lives of hundreds of thousands. Now the call is for every man in every last place to be guided by God.

"We have tried thinking and living as we want; now try thinking and living as God wants; try living as we want the other fellow to live; try living as we want the other nation to live; then our nation will be the spear-head of a new world order."

Listen to God

This leads to the answer of the question set by the title of this article: What is the strategy of MRA? The answer is simply this: it is to get everyone everywhere to begin to listen to God, with all that this implies in the way of putting right wrong relationships, and beginning to get God's positive program for one's self, one's family, one's nation, and the world.

Some people's strategy has been to change systems. Some people's strategy has been to change individuals. The strategy of MRA is to change both by getting the only agents that can change them—men and women—in touch with the only Power that can change them—God. MRA is not a protest, but seeks to change men and nations from within. The Apostle Paul did not protest against

slavery but told Philemon to treat his slaves as brothers, and thereby started the change that undid slavery. When people begin to listen, the Holy Spirit deals far more adequately with their sins than we can.

Scriptural, constant, creative

Anyone reading the Bible with eyes not blinded by dull familiarity or preconceived explanations will see how the very heart of the quality of the lives of outstanding men in both the Old Testament and the New was a personal relationship with God out of which sprang every action. Canon Streetér in his book, "The God who Speaks," shows how fundamental this constant divine direction was in the development of our religion. The guidance of God was a constant reality in the lives of the people of the Bible. MRA believes that it must become a constant reality in our lives today, if we are going to find God's answer to our problems.

As Christians we all believe theoretically that God can guide and we all seek His guidance in times of personal crisis. The need today is so to get the guidance of God that we may not only see what to do when facing great personal problems, but so that we may also find our answer to crisis in the world at large. We have confined God's guidance to our small, personal needs; we must get so in touch with the living, creative reality of God that we can be part of His army to build a new world.

Getting orders for every bit of our lives from God means being in His army—a united and single-minded fellowship. It means we are part of an organism, the Body of Christ. But how many of us have wanted to be lone sentries, indeed! We have had our own lives to live. We have wanted private areas of life to keep to ourselves. We have wanted to run our own shows. And the result has been that a fundamentally atomized Christianity has not had the power to stop the forces of chaos. We have had organizational units, but spiritually we have been wolves. The strategy of MRA is to build an army of people listening to God and absolutely united to each other so that an unbroken front can be presented to the enemy.

What is new in all this? Have we not all been working at this? The answer to the first question is that there is definitely nothing new. It is as old as the Bible. The answer to the second question must be given honestly by each person himself.

‘ON THE OTHER SIDE’

Today I had a manicure,
The cost was not so high.
For lack of that same sum, I hear,
A Chinese child may die!

Today I ate some apples
Rare-ripened in the sun.
There are some little Spanish lads
Who never have seen one!

A strange world this! Three-fourths in hell
Or what I'd think that might be,
And we jog on a-smiling
(Minority!) so lightly.
Quite unashamed, unthinking—
Determined to be gay.
What was that story once I read
Of a priest who looked away?

—A Dweller in Japan.

(Reprinted from The Christian Century)

National Spirit and the Christian Faith

ANTEI HIYANE

Peoples and nations are marked by special characteristics in much the same manner as are individuals. While Christianity is a universal religion, when it is actually believed it becomes the Christianity of particular individuals, peoples and nations, taking on their respective characteristics. Rays of the sun passing through a prism are reflected, the light being broken into the different colors of the spectrum. Likewise the universality of Christianity becomes particularized in becoming immanent within a race or nation. Following its introduction to the Greek and Latin peoples, primitive Christianity took on the aspects of those peoples, the Greek type becoming the Eastern Church and the latter becoming the Roman or Western Church. In modern times also Christianity displays particular features of the nations which embrace it, becoming the Christianity of England, France, Germany, Italy, Spain, and America. In one land, it becomes theological, emphasizing dogmas; a second nation emphasizes its ritualistic aspects; a third its practical side, and a fourth its evangelical, each of which is worthy of our notice. If this should appear not to be true of any particular nation, we may verify it by visiting the churches of that land, where we will certainly feel its special characteristics.

Christianity in the light of national self-consciousness

Just as these various and memorable characteristics have appeared in other lands, so likewise should they appear in Japan when Christianity is properly believed. Japan was founded 660 years before Christianity. That we were born as subjects of the Japanese Empire is truly a cause for glorying. How grateful are

NOTE:—This article is a series of selected passages translated from the last two of twenty chapters in the author's book *Kirisutokyo no Nihon-teki Tenkai* (The Development of Japanized Christianity). Rev. W. T. Thomas of Kyoto, who prepared for the January 1939 issue of the *Japan Christian Quarterly* a similar interpretation of the eighteenth chapter of Prof. Hiyane's book, is also the translator of this material.

we that the Heavenly Father destined us to be born in "The Land of the Rising Sun." Prince Shotoku (572-621) first used this phrase to designate his country in writing to the powerful Emperor Yodai of China in the Zui period. We are grateful to successive emperors who have graciously ruled our land and esteem it a great privilege to be born in this age.

Nationality exhalteth a religion. Christianity will prosper because we believers are citizens of Japan. In being conscious that we are Japanese subjects we render a great service to Christianity and at the same time strengthen our own faith. Paul's consciousness of being an Israelite and his love of this race enhanced the Christianity which he believed. Luther's religion was colored by his Germanic personality, and his German spirit served to strengthen his belief in the Gospel. Every Japanese is deeply conscious of being a Japanese subject, but the *Samurai* were most disciplined and cultured by this self-consciousness. I have often dwelt upon the close relationship between Christianity and *Bushido* in the history of Japan. The Catholics of the Toyotomi and Tokugawa periods included many *Samurai*, and a great number of the Protestant Christians of the early Meiji period were descendants of the warrior class. Without the *Samurai* tradition, I wonder if Christianity would have been able to continue in Japan. The Christian leaders of the early years of Meiji had a fervent feeling of national awakening. When they opened their mouths it was to speak of salvation for the nation, and they often entered the political realm.

The Japanese Constitution guarantees freedom of religious belief, which enables us to openly embrace Christianity, a fact for which we are happy and grateful. Our feeling of gratitude should be expressed thus: We are Christians of the Japanese empire, i.e. our relation to Christianity is as subjects of Japan. Prince Shotoku caused it to be written in the second of the Seventeen Articles of the Constitution which were enacted in 618, as follows:—

"Reverence sincerely the Three Treasures—the Buddha, the Law and the Priesthood—for these are the final refuge of the Four Gen-

erated Beings and the supreme objects of faith in all countries. What man in what age can fail to revere this law? Few are utterly bad; they may be taught to follow it. But if they turn not to the Three Treasures, wherewithal shall their crookedness be made straight?"

Nationality exhalteth a nation and, conversely, religion prospereth a nation. When a nation's culture is in the ascendancy it must have a stable religious foundation, which is "the final refuge of the Four Generated Beings and the supreme objects of faith in all countries." We Christians are convinced that this law is Christianity and that the One we follow with piety is God Himself, the creator and ruler of the universe, the Lord of mercy and righteousness. This God not only loves and protects us, but also compels us to believe upon Him and to worship Him in spirit and in truth. He is not subject to magical formulae. He cannot be approached from the standpoint of self-interest. He rules in justice, eternally. He judges various countries and their peoples by His justice and righteousness. He is not pan-theistic, but has personality and character. He desires moral conduct by way of worship rather than mere ritual. Justice rather than gifts are pleasing to Him. He inhabits not only the universe but the souls of men, as well. Of course, if we think such a God does not exist in this world, it is useless to talk about what is not real; but if we do believe in such a God, we should be awakened to a new consciousness of our national being, based upon the holy desires of God. We must reflect upon ourselves deeply in the presence of God, and seek to humbly and piously know His will.

It is needless to say therefore that our consciousness of being Japanese promotes Christianity. On the other hand, national consciousness must also be awakened through service to God who has created the universe, who rules the universe with mercy and righteousness, and whom we should worship. If we Japanese wish to contribute to world culture, we must follow the will of God the creator who judges all civilizations. If we wish to add to the happiness of mankind we must know what is meant by happiness which

comes from a God who loves, judges and protects His creatures.

People of a great country reflect upon Themselves

Far from being a small isolated eastern island, Japan today is a world power. This fact places upon us the obligation of having the mind of a great people, and of being not narrow but self-critical. According to the *Nihon-shoki* there was once a prince named *Suku-na-bikona* who was asked by his senior, *Onamuchi-no-mikoto*, whether Japan has been perfectly created by the gods. His answer was that the land was perfect in certain respects but not in others. To this reply the writer of the *Nihon-shoki* adds, "This story has profound significance. We should not regard ourselves as having achieved perfection. To become great and perfect, abstain from idleness." This story is an urge to reflection, there being many points at which improvement can thereby be made.

For instance, is the belief in eternal life firmly established among us? A certain magazine once questioned prominent persons as to whether or not they believed in a future life. Most of them replied in the negative, a few refused to express a belief either way, and none replied in the affirmative. Yet without a belief in a future life, is it possible to perfectly enact the worship of our august ancestors at the shrines dedicated to them? This worship is promoted as a good habit and beautiful custom, yet without a belief in immortality it loses the greater part of its significance. We need not turn to the German philosopher, Kant, in order to posit immortality as the basis for our moral life. The moral frame of the universe is destroyed without this conviction. In the absence of this belief we cannot avoid basing our life-view on a shallow actualism closely related to materialism.

It is imperative that we Japanese accept Christianity and its belief in the immortality of the soul. Some of us take pride in our optimism, simplicity and good-heartedness. Yet is it possible for us to become a great people without experiencing sorrow, mental difficulties, or moral and religious growing pains? Is it possible for us optimistically to say that our conscience is quite clear and with-

out taint of sin? Paul could not do so, once explaining, "For the good that I would I do not; but the evil which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death?" Without a belief in eternal life, we cannot give proper weight to the value of character and respect for the authority of conscience, which are the basis of true devotion. The value of character is based on our belief that we are the sons of God. The authority of conscience is posited on our belief in God's imperative which bids us to *have* conscience. Moreover, though we should experience an awakening of our national spirit, we should take care not to become biased and narrow minded, desirous of expelling others, as was the case with the *Samurai* of the Tokugawa period. If we only respect ourselves and think little of other peoples, then we cannot expect the respect and trust of others. When we meditate before God, we will discover many points for further reflection. We should be rigorous in self-reflection in proportion as we are watched by others.

The Nationality of Japan

The Empire of Japan is ruled by *Tenno*, the everlasting monarch of all ages who embodies the holy will of his worthy ancestor, *Amaterasu Omikami*. The empire is everlasting and unchangeable. We the 90 million subjects of the nation are one family, and follow single-heartedly the holy will of the Emperor, ever seeking to cultivate loyalty and filial piety. This is the essence of our nationality, and the everlasting foundation of our country which is co-eternal with heaven and earth. The Imperial Throne has been occupied by but a single dynasty from time immemorial. This feature cannot be duplicated in any other country, ancient or modern. We must clarify this spirit so that our national consciousness may be strengthened.

In the *Norito* (Shinto rituals) spoken at the *Toshigoi-no-matsuri* a festival in which a good harvest is entreated by Shinto priests, the ideals of the founding of our empire are defined:—

"The countries of the four quarters over which her (the sovereign-

great Diety's) glance extends *as far as* the limit where heaven stands-up like a wall, *as far as* the bounds where the blue clouds lie flat, *as far as* the bounds where the white clouds lie fallen away."

We Christians can understand the significance of the ideals declared at the time of the establishment of our Japanese Empire.

Thy Kingdom Come

In Japanese, *matsurigoto* meaning to-govern and *matsuri goto* meaning religious-celebration are the same terms. In the history of the earthly dieties in the *Dai Nippon-shi* it is written, "Religious celebration is the foundation of government and national education." In the second year of Meiji (1869) the *Shinden* (House of the gods) was erected in the *Shingikwan* (quarters of the heavenly and earthly gods) as a place of perpetual worship of the souls of the imperial family as well as of the gods. *Jinja* (shrines) are a development of the same idea; these shrines are places where we pay homage to and worship our ancestors, the greatest of whom is enshrined at Ise. All such shrines are an expression of our national faith. Their function as a place for the reverence of our ancestors' souls is quite different from the worship places of Buddhism, Christianity and sectarian Shinto.

We Christians of Japan respect these shrines. We also believe in God whom we call our Heavenly Father. The *kami* (gods) connected with shrine worship are the spirits of *Amaterasu Omikami*, of our emperors and of persons in history who have rendered meritorious service to our country. The God of our worship, however, is the almighty Creator of heaven and earth. It is unfortunate that misunderstanding has come about through the use of *kami* to connote both meanings.

Jesus taught his disciples to pray

Our Father who art in Heaven,

Hallowed be thy name.

Thy Kingdom come, thy will be done,

On earth as it is in heaven;

i.e. that the will of the Almighty Creator of the universe should be realized on earth. We should pray therefore that the will of the Heavenly Father may be made real, especially in our own land and among our own people, a point confirmed by a study of the Old Testament. Reflection concerning our country should lead us to heed the warnings of Amos, Isaiah and Jeremiah whose writings are profound, austere and tragic. And in the New Testament, the Apostle Paul taught, "Then, brethren, I persuade you by the mercy of God, make yourself a sacrifice acceptable, well pleasing to God." We Japanese should do this that we may obtain the blessings of the Creator and Heavenly Father for our homeland and realize the holy will of the Universe within Japan.

Japan is commonly regarded as one of the leading nations of the world, conspicuous in all its activities. By the aid of a lever and a pivot, objects can be easily moved. In fact, one great man said, "Give me a pivot and I can move the world." Japan is the pivot of the world. It is the task of Japanese Christians to adjust the pivot properly. Nichiren, the Buddhist prophet of the Kamakura period said, "I must be the pillar of Japan, and its eye." We Christians should exert ourselves in the same spirit which moved Nichiren.

Japanese Christianity which we must proclaim to the World

Although Buddhism had its origin in India, it no longer exists there. Mahayana (i.e. the Greater Vehicle or esoteric) Buddhism was introduced into China but as its development in Japan surpasses its progress elsewhere, it is evident that Japan is the best environment for its propagation. History demonstrates that our people excel in the ability to assimilate Buddhism.

Likewise, the teachings of Confucius and Mencius had their origin in China, but they reached their fruition in Japan. Especially during the Tokugawa period their development surpassed anything which had been seen in the land of their origin. In this respect, Japan has excelled its master; in fact, the Japanese are the people most competent to incarnate the teachings of Confucius.

Buddhism has cautioned us against being boastful, and Confucianism has instilled the virtue of humility, so we hesitate to boast of our superiority, yet we can hardly avoid doing so when we consider the thoroughness with which our ancestors took over Buddhism and Confucianism. We Japanese have embodied the universal truth in what we call *Naiten* (the sacred books of Buddhism, the Sutras) and *Geten* (books containing scriptures of religions other than Buddhism). But what are we to expect in the case of Christianity, the newest arrival on the scene?

As we have previously explained, Christianity had its origin in the East rather than in the West, but having gone around the world it was introduced to Japan possessing truth in a form like refined gold or like steel annealed a hundred times. Perhaps it is not a dream to hope that we Japanese may be able to propagate and preach the Gospel to the world more vigorously than others, in the same way that we did Buddhism and Confucianism. The ability of the Japanese to consummate the essence of Buddhism and Confucianism has been abundantly proved. Our ability to assimilate Christianity will doubtless be demonstrated in the future. Therefore we Japanese Christians should "with fear and trembling work out our own salvation." Our obligations towards Christianity are great; whereas the Christians of other nations have in their recording of history marked the commas, we Japanese Christians must now as a final touch write the period. Jesus cautioned his disciples, "Except your righteousness exceed that of the scribes and Pharisees, ye can in no wise enter the Kingdom of Heaven" (Matthew 5:20) which being interpreted means that unless the Christianity of Japan surpasses that of other lands, we cannot enter into the Kingdom. Having been entrusted with five talents because of our ability, we must earn another five, else God will not say to us, "Well done, good and faithful servant. . . . ; enter thou into the joy of thy Lord," but "Cast ye the unprofitable servant into outer darkness."

The "Ni-Sei" in Our Midst

HELEN V. BARNES

Last year nine foreign-born students of Keisen Girls' School at the suggestion of Miss Michi Kawai, the principal, undertook to make a survey of the Nisei in Tokyo. The word "Ni-sei" means second-generation and is commonly used to refer to foreign-born children of Japanese parents who have emigrated to other lands. To 1140 of these of their own kind the study group sent questionnaires prepared by themselves. They studied the answers on 437 responses (thereupon discovering some of the shortcomings of the questionnaire), and compiled a pamphlet, the publication of which the Kokusai Bunka Shinkokai kindly sponsored. This pamphlet is entitled, "The Nisei: a Study of their Life in Japan." Those returning the questionnaires were all from the United States, Hawaii, the Philippines, or the British Empire. In recent years large numbers of these young people have been coming to Japan, the majority of the surveyed group since 1933. 340 stated that their purpose in coming to Japan was study. Of those attending school, 80% are attending Christian and 14% Buddhist institutions.

Largely Christian, parents Buddhist

It is interesting to note that 235 give Christianity as their religion, 105 Buddhism and one Shinto. The figures on the parents' religion reverse the position of Buddhism and Christianity, 239 giving Buddhism as their parents' religion, 129 Christianity, and 16 Shinto. What happens to these young Nisei Christians when they come to Japan? Do they affiliate with some Japanese church, or with one of the English-speaking congregations? Do they take an active part in the work of the church, or not? Unfortunately the survey does not help us much in answering these questions. "Have you been

able to continue your religious activities here?" brought the following replies:

	Men	Women	Total
No	71	62	113
Yes	57	115	172
Indifferent	7		7
Very little	6	5	11

Apropos of this the students say, "Results of the survey show that more women than men have been able to continue their religious activities, and that most of these are Christians. As for the men, the number able to continue their religious activities was about the same as the number who could not. Many are affiliated with the Tokyo Union Church (an English-speaking congregation) and attend the church services conducted especially for such young people on the last Sunday of every month. The Nisei take complete charge of these services which are conducted in English. Many Nisei attend other churches of various denominations for English-speaking people in the city of Tokyo."

I have been struck by the number of American-born girls who in chapel talks have said they were glad they came to Keisen Jo Gakuen because there they first came to know the meaning of the Christian religion. Only a few weeks ago one girl said that although her parents were Christians, not until she came to Keisen did she come to a real Christian faith. One girl, recently baptized, said just before her return to America, "I am afraid I am going to find it rather hard to adjust myself when I get back home." Another said, "It's easier to be a real Christian in Japan." Remarks like these raise questions in our minds about the religious training our young people in America receive and the nature of the society in which they live. They suggest also that the time when these young people have left their homes, perhaps for the first time, and have come to the unfamiliar land of their fathers, is a time when their minds are open, a time when they are searching for the answers to their life problems.

Religious and social problems

The most interesting part of the survey to me was the remarks which were written on the backs of the questionnaires. As I read them I saw no evidence that religious questions *per se* were in the forefront of their minds, perhaps because the questionnaire itself did not give a very large place to religion. The bad reputation of Nisei, the difficulties connected with adjustment to life in Japan, choosing a school, getting a job, and finding wholesome recreation were the subjects of their comments. One says: "I believe that public opinion is unfavorable to the Niseis. This may be the fault of the Niseis themselves, for I will have to admit that they are rather 'loose' and lead a 'gay life'—not serious enough. But I also believe that we have not had proper guidance. We are young; we are not familiar with things Japanese and so if we could be corrected and shown the proper way things will be different. What I ask is 'proper guidance' by people who are willing to help the Nisei. Having a heart to heart talk with someone who really thinks well of the Nisei and what they are capable of doing will make matters a lot easier. I'll ask you to please tell the Nisei friends to be more diligent and not waste their valuable time. You can get lots in Japan if you will only try and it will make you happier. Let's get up, Niseis, and rub off our bad reputation and show them that we can be of some use too."

Many suggest ways of improving the reputation of the Nisei here, such as a greater attempt on their part to understand the point of view of the Japanese, more study of Japanese history and language, refraining from criticism, behaving like Japanese in public with a great deal of stress on not talking English in public, "especially girls," although one girl rather resented being scolded by a Japanese man on the street car for talking English with her friends. "Do our parents talk English everywhere in America?" she asks.

One student gives a very vivid description of his trials and difficulties and then says, "They [many middle school teachers] can't or don't sympathize with the Nisei because they have never gone

through the same mill, and therefore don't seem to realize the countless number of obstacles that block the Nisei's way."

The church's responsibility

Can the church in Japan help the Nisei in the solution of their problems? I have often felt that if the Japanese could look at Nisei as they look upon foreigners, kindly excusing their rude ways, how much easier and happier would be their lot in Japan! Could missionaries act as a link between the Nisei and the Japanese Christians, helping the latter to understand and sympathize with the Nisei?

Many Nisei coming to Tokyo do not know where to turn for advice or information. They do not know the names or location of the churches near where they live and some are timid about going to churches where they know no one. In this connection it would seem highly desirable for the pastor of the church in America to provide the members of his parish with introductions to churches, pastors, or lay members, before the Nisei leaves home. Would it be possible to bring about closer cooperation in this matter between the churches in Canada and U.S. and those of Japan, cutting across denominational lines? Of course, even this would be only a first step.

Some Nisei will doubtless always feel more at home in an English service; but many, especially those planning to remain permanently in Japan, will probably desire to find a church home in a Japanese church. In any case, is it not essential that they be made to feel welcome in the church of their choice, by being given an opportunity to participate in the activities of the church, in such ways as singing in the choir, leading games at church social affairs, teaching in the Sunday School, acting as usher, etc? One active Christian Nisei said, "I felt a lot more interest in the church when I was teaching in the Sunday School." The survey which the Keisen students made does not tell us what religious activities the Nisei engaged in before they came to Japan, nor what they are doing now, but it is certainly just as essential that they be given definite tasks or responsibilities in the churches as that young people anywhere have such oppor-

tunities. If the Nisei can really function in the church it may mean more to them even than to other individuals because they often feel isolated, separated as they are from their parents and friends in an unfamiliar environment, and conscious of the feeling against them as Nisei.

Would it not be well for the missionary to acquaint himself with Nisei and their problems in Japan, and also, when on furlough, to visit Japanese churches in the homeland and acquaint himself with the pastor and young people, particularly those planning to come to Japan? Could he not also in America help Old-stock Americans (as Louis Adamic calls them in "My America") to understand those new Americans called Nisei, and interpret those features of Japanese civilization which tend to produce conflict between these new Americans and their parents?

"DEEP STIRRINGS"

Letters from Japan tell of deep stirrings amongst the nation; of revival drawing nearer, of real hunger amongst the Christians and the people at large. The heavy burdens being laid on the nation have created a desire to hear the Gospel, so I am informed. The Christians are forming funds with which to help suffering Chinese. Two of our own young evangelists have heard the 'call' to go as missionaries to them. Japan has never been 'missionary minded.' This war may be one of God's means for causing the Church in that land to hear the cry of needy people beyond her shores.

—James Cuthbertson

(*In World Dominion*, London, October, 1939).

A Song of Faith

When waves rise high
And winds about me storm,
I cast faith's anchor down into the deep,
Entrust my all to prayer,
And fear no harm.
For on my ship are set the sails of hope;
The rudder of my little craft is love;
I do not try to chart my course
My guidance comes
From One above.

*Kaze fukite
Nami tatsu toki wa
Shinko no
Ikari oroshite
Fukaku inoran.
Shinko no
Fune ni nozomi no
Ho wo agete
Ai no kaji tori
Kami no mani mani.*

—Hayashi Utako,

Translated by Louis J. Erickson.

Amsterdam—"Christus Victor"— Youth's World

HANA KAWAI

The first World Conference of Christian Youth was held in Amsterdam between July 24th and August 2nd, 1939. There have been other youth conferences before, such as the Youth Congress that was held sometime ago in the United States; but it was not a Christian gathering. And there have been international Christian conferences such as the Edinburgh and Oxford meetings of 1937 and the Madras Conference last year. But most of the delegates to these were Christian leaders and authorities in their various countries and fields; so naturally they were not youths. Ours was the first World Conference of Christian Youth in the truest sense. There was an age limit—all delegates had to be between the ages 18 and 35, and we were told that the average age was 24.

The organizations directly responsible for the Conference were the World Alliance for International Friendship through the Churches, the provisional committee of the World Council of Churches in process of formation, the World's Alliance of Y.M.C.A., the World's Y.W.C.A., and the World's Student Christian Federation. Last year when the talk about the conference was first brought up, no one dreamt that Japan would be able to send its full quota of delegates. However, 14 went from Japan and 10 Japanese students from the United States and Gt. Britain joined us. Another thing which was quite unusual for Japan was that there were even more women delegates than men, a condition doubtless due to the war. The Japanese delegates were chosen from the churches, the Y.M.C.A., the Y.W.C.A. and the S.C.M.

While we were yet in this country we were given study books, and all of us had more or less chosen the group we were especially interested in out of the seven specified, and we studied the topics to be discussed in that group at Amsterdam. The seven groups were: (1) Christian Youth in the Nation and State; (2) Christian Youth in the world of Nations; (3) Christian Youth in the Economic Order; (4) Christian Youth and Race; (5) Christian Youth and Education; (6) Christian Marriage and Family Life; (7) The Church, its nature and mission.

Note: Miss Kawai's paper was a full and fascinating report of the Amsterdam conference, given at the annual meeting of the Kagawa Fellowship; limits of space have forced us to reduce it.

—Editor.

There were 1350 official delegates from 71 countries and the number exceeded 1700 when the official guests were included. I think there were 14 lodging places scattered all over the city of Amsterdam. A great many of the men delegates stayed in the military hospital barracks, while the women delegates lodged in the youth hostel, orphanage, and private homes. I was among those assigned to stay in the orphanage and was surprised to find it such a modern and well-equipped place. The only drawback was that, as ordinarily this place is used by children, the beds were small and we had to crawl over the side-bars which were there to keep the children from rolling off.

I shall tell you a little of what took place in the discussion groups. There were more people who chose the group on "The Church; its nature and mission" than any other. Perhaps the fact that the church sent more delegates than any other organization accounts for this, but to me it has a deeper significance. I think many people chose this group because they felt that the church must have a message in this present world conflict. And also there has been a revival of theological interest within the church and among young people. In this group many of the members came to realize that Christian unity is more difficult than they had dreamt it to be, but they all resolved to study and to meet others with more sympathetic understanding.

The section of "The Christian Youth in the world of nations" was the next largest group, which seems quite natural; but the groups in this section were not so well-balanced. The Anglo-Saxons showed great interest in this topic, while other races chose other subjects. As there were nine groups in this section, the discussions varied greatly. When there were many delegates from such lands as India, naturally problems relating to Great Britain and its colonies were discussed. When there were Chinese and Japanese delegates in the group, the present affair in Asia was brought up; but usually the leaders tried to avoid heated discussion.

I was in the group which discussed Christian Youth and Education. There were 38 members representing 28 nationalities. The official languages of the conference were English, French and German. As ours was one of the largest groups and as it was composed of people from all fields of educational work, the interests varied widely, and we were not able to get down to fundamental problems. Answers to the question, which of the following is exercising most effective educational authority upon youth in your country today: family, school, occupational groups, church, or state?, disclosed that, generally speaking, the church and family were losing their influence on young people, while the state through schools and occupational groups was gaining.

One day the question, To what extent is the teaching of ethical standards a stumbling block in the way of Christian teaching and experience? was taken up. Even though delegates from some countries felt that Christianity and

morality are almost co-terminous, most agreed that one of the biggest mistakes made in some countries is in letting the place of the Gospel slip back and replacing it with moral teachings. One of the reasons for this was that the leaders, especially volunteer leaders, lack proper training.

There were two groups which discussed "Christian youth and race." The Jewish problem, the Bantu problem of South Africa, and the Negro situation in the United States were taken up more thoroughly than any other racial issue. An expert Mr. Hoffman, spoke on the Jewish problem, and said that though various methods have been tried in an effort to solve it, it is about time to try Christianity. He said that even though Christians claim that Jesus Christ is the solution to all racial ills, the feeling against the Jews is becoming stronger. Can Christians become such in reality as well as in name? Has the Christian religion a gospel for the Jews? In the discussion of race prejudice and discrimination, some felt that it is not un-Christian to have segregated churches.

As I understand, never before was the subject of Christian marriage and family life given such an important place at an international conference. Previously it has been discussed in relation to something else, such as society or the church, but the feeling was that it is a grave problem facing youth today and that the church must have more conviction in what it teaches among these lines. The old standards are becoming meaningless and something more vital must be given in their place.

In the group which took up the topic of "Christian youth and state," through reports given by delegates of various countries, it was pointed out that the countries of the world are becoming more and more nationalistic. The tendency seems to be in many countries for the government to assume authority in youth movements and in the education of young people.

As Christianity has taken strongest root in the culture of the countries of Europe and America, there was much discussion on the relation of religion to the state, especially in regard to war and whether Christians should participate in war in which their country is engaged or not. The positive duties of a Christian toward his nation and state were also emphasized. The question of where a Christian should oppose the state brought forth various opinions. It was felt that when the state attempts to become absolute and to assume supreme authority, the Christian should oppose, for only God is absolute. Most of the members agreed that the church should not take part in politics, but its duty is to send out into society exceptional individuals. As many people had an idea that Christianity is being suppressed in Japan and that Christians are being persecuted, the Japanese delegates explained the situation, and by telling about the "Shukyo Dantai Ho" (Religious-bodies bill) the place that Christianity has among the other religions was made clear.

Every morning we had our worship service. Since there were Christians from many different church traditions, the conference committee arranged it so that during the conference all the delegates would be able to take part in at least one service in a form familiar to them. The morning worship was followed by an address related to our Bible study. We had such speakers as Rev. Kooijman of the Netherlands, Dr. Reinhold Niebuhr of the United States, Rev. Lauriol of France, Dr. John R. Mott of America, Dr. W. A. Visser 't Hooft of the Netherlands, and many others. Many Americans went to Amsterdam critical of Continental theology and heard the most "Continental" talk by an American, while the social gospel was preached most strongly by a European. At the opening evening service, the Archbishop of York addressed us and one evening T. Z. Koo of China spoke. One of the things which we greatly regret is that there was not a single Japanese speaker or leader present. India was represented by Mr. Niles, China by Dr. Koo, Africa by Miss Soga, and the younger churches were all asked to send leaders except Japan. I wonder what the significance of that was.

We spent as much time in Bible study as in discussion. Those who planned the conference must have been guided by God to place Bible study in such a central place. Many of us discovered the Bible anew; it has a living message for our lives and for our generation. We were made to realize how unfamiliar we are with the Bible and all of us resolved to study it more.

On Sunday, the Holy Communion was observed. Instead of having one communion service for the entire conference, we had to have four services. Even though at the very central point of Christian unity, we were divided, the conference committee felt that we had to face the tragic fact as Christians; so the four main liturgical traditions held their own services and invited the whole conference to share in each so far as was allowed by the respective church disciplines and the individual's conscience.

Not all of our time was taken up with discussions and addresses. We had some social hours. One evening, the government of the Netherlands held a reception for the delegates at the Rijksmuseum, where the art treasures of Holland are kept. On Saturday the entire conference went on an excursion. The Japanese consulate of Amsterdam arranged a canal trip for us. We saw the old and the new parts of Amsterdam from the boat. The history of the Netherlands is written on the buildings and this was an unusual opportunity for us to see it. One afternoon a special organ recital was arranged at the Oude Kerk. Over 300 years ago Sweelinck, the famous Dutch musician was organist there. We were invited by the Japanese legation at the Hague, so one evening we went to the Hague after the afternoon discussion. As it is still light until about 9:00 o'clock in the evening, we got to see quite a good bit of the Hague. As I was anxious to visit the Palace, I made another trip in the day time and went leisurely through the magnificent building.

Some of us went to Amsterdam with the hope of finding an answer to problems which are facing us; some of us went seeking inspiration; while some of us went merely for Christian fellowship. I must say that our purposes were not fulfilled in just the way we expected, but the conference meant even more to us. Some people were disappointed as no resolutions were made, but even though they seem effective when produced they are really of no avail as mere statements. The purpose of the conference was to experience Christian unity in the midst of a divided world. Until then we thought we could solve world problems if we could only get to know each other better and thus to understand each other. But Amsterdam has made us see that this is not quite true. While we were talking about our own countries, our own situations, and trying to understand each other, we were only realizing how different all of us are. But, borrowing the expression of the Archbishop of York, we come to unity not by getting to know one another better, but by getting to know Christ better. Through our discussion, through our contacts with one another, and through the addresses we were made to see our different backgrounds, but through the conference we all felt our common calling—"to bear witness to the gospel of God's infinite love in Jesus Christ to all men."

In the Concert hall, high above the organ, in large gold letters against the blue background were the words "CHRISTUS VICTOR." At Amsterdam we experienced "Christus Victor." The very fact that we were able to meet together at Amsterdam in Europe at such a time of world tension is an evidence of the victorious Christ. I was told that in the middle of May the government of Netherlands felt that it could not assume the responsibility of playing host to such a conference, as war seemed inevitable. The committee talked of other plans; they even talked of giving up the conference, but finally they felt that what seems impossible in the eyes of man, can be made possible if it is God's will; so with this faith they continued with the original plan and the conference was made possible. In less than a month after it closed war broke out in Europe. The World Conference of Christian Youth has not become less but more significant in the light of these events. It is because Amsterdam speaks to our present condition. "What we found to be true at Amsterdam is true today: Christ has overcome the world and those who know it and live by it remain united in that faith."

Are Japanese Young People Thinking?

WINBURN T. THOMAS

A question not infrequently put to persons known to be specializing in student work is, "What are Japanese young people thinking?" The inference is that there is a certain uniformity in their ideas, and that what students think is really important. Eight years spent in American universities, and six years contact with Japanese educational institutions leads us to conclude that what students think has but limited importance. Sheltered as they are from the facts of real life, the impressions they hold while in school are highly tentative and are determined as much by theoretical as by practical considerations. Even during the course of the college career, the direction of the individual often changes many times. It is true that the educational system of Japan tends to keep him on a course once chosen, but even with the penalties involved, it is not unusual for him to reconsider his specialty, to alter his opinion about international and internal problems, and to frequently reconstruct his personal philosophy.

We admit the limited value of student opinions, but to do so is not to cast them aside as wholly irrelevant. So often has the question, "What are students thinking?" been put to us, it became necessary to go farther than ferreting out the opinions and prejudices of the individuals nearest us. In order to reach some group findings we devised a questionnaire of approximately fifty questions in the Japanese language which was submitted to over a hundred persons studying in the various institutions of higher learning with which we have contacts in Kyoto. After having examined the returns we recognize that the examination covered too wide a range and was too heavily loaded on the side of Christianity and democracy. In many cases the students skipped questions concerning which they had little knowledge, hence the variation in totals in the following resume. We do not claim for the findings finality or universality. They are offered to the missionary community primarily because they may be suggestive of the modern student mind of Japan.

The average of the persons examined was 22. Although the range included persons of 18 and 50 years, most of them were in their early 20's. Classified according to professions, 87 were students, 17 salary workers, and five day laborers, with a small amount of overlapping among the night school students. Two thirds were women, the men numbering but 37 of the total.

Religious concepts hazy and undefined

Perhaps due to the auspices under which the questionnaire was submitted, as well as to a misunderstanding of what constitutes a Christian, nearly half (50) professed to be Christians, although probably not more than 10% are baptized members of a church. Only thirteen were professing Buddhists while but two were members of sect Shinto. There was some duplication within these answers, for 44 admitted they were adherents to no religion. This indicates the hazy religious conceptions held even by young persons in contact with missionaries. Attendance at a Bible Class or membership in a "Y" organization may be regarded as sufficient to constitute a Christian. They are prone to criticise a foreigner who does not join in group singing as being non-Christian, whereas he may be a baptized, church member who happens to lack a musical sense, while the critic reads the Bible, prays, and knows many Christian hymns but may never have attended a formal church service. It seems that this is the source of the true *Mu-Kyokai Shugi* (non-church Christianity) in Japan rather than the direct influence of Uchimura Kanzo.

The contrast between the religion of the home and the religion of the individual students indicates the revolution which is taking place in the Japanese religious world. Two-thirds (71) came from Buddhist homes, 16 from Christian, 10 from "no-religion" homes, and 8 from Shinto. One young woman indicated the source of this condition and its incompleteness by saying she had been half-christianized by the school.

93 believed in a God, seven were athiests and nine were admittedly undecided, vague or sceptical, whereas to one theist God was pantheistic, being "the power of nature." There was less certainty as to the connection between the belief in God and one's own religion, for only 74 based their religious faith on acceptance of a belief in God.

As the questions grew more abstract, error, misunderstanding and the lack of previous consideration of the matters involved became clear. But with reference to the immanence of God, a good majority were convinced. Only 32 admitted that He was wholly above and uninterested in the world, whereas 80 thought of God as being in and "trying to improve it." As one student described the contradiction, "God is above all things in the world, but has connections with it." Again the Christian influence doubtless affected the number who claimed to regard God as a "heavenly Father," there being 86 such. An even larger percentage claimed to believe in the universal brotherhood of man, the count being 98 to 8; and of the latter, one expressed the wish that he could accept it. Using a term popularized by Shigeru Nakajima, the students by a vote of 85 to 9 professed a belief in "the social solidarity of mankind in God."

Those who cared to answer were almost equally divided as to a belief in the perfection of man (Yes 51, No 49), but many of them who answered in the affirmative apparently saw no inconsistency in admitting that man was lost and in need of salvation, for this tenet of orthodox Christianity carried by a 79 to 12 margin. One person's volunteered opinion that man ignores the salvation of God because he is not aware of it, is certainly supported by the statistics, there being about 350 churches and preaching places and 42,870 Christians in Tokyo, whereas in many rural areas the total for both categories is zero. That is, there is a close connection between the number of evangelistic agencies which proclaim the Christian message and the number of persons who have heard and believed.

The influence of the so-called "personal gospel" was shown in answer to the proposition, "I am interested in religion only as a means of personal salvation," to which 35 gave assent while 52 denied it. One person opined that religion and salvation were coterminous; another that "to limit religion to a method of salvation is careless and stupid." A similar lack of unanimity was shown with reference to the responsibility of religious persons for saving others. 61 believed they should, 41 believed not. One of the minority explained his preference by saying, "since religious persons are still human they have little power to save others." Another made his objection much stronger, "Religion should be prohibited. No man has ever been saved by God." A third said, "The self training of religious persons comes first."

The number of persons attending some form of Christian service was quite large being 86 out of 109, but when it is considered that many of these 86 are students at Doshisha the explanations to these questions are enlightening: "I go but not of my own accord." "I go because I am forced to." "Dormitory rules compel me to attend." "Attendance by force. Sometimes I like it." "Yes, but there is need of compulsion."

Christianity, but not the Church, approved

The vote was almost unanimous that the effect of the gospel upon Japan has been good, only three dissenting and 91 approving. Some modified their assent by specifying "In social work," and "generally, but not in all particulars," while among the dissenters, one boy explained, "There are too many ideas and formalities connected with Christianity. Christians neglect things Japanese." While there was no such accord in favoring missionaries, 72 expressed favor and twelve said "No." One affirmative was with the reservation that they be worthy persons; and several believed that the task of evangelizing the nation could best be done by Japanese workers.

A university student recently asked us the question, "Do theological seminaries in America accept non-Christians? If not, then where would an interested person who does not wish to become a Christian go to study the

historical development of Christianity?" This attitude was generally reflected in the reactions to the statement: I would like to know *more* about Christ and his faith. 95 agreed that they would, although there has been no recent rush among the persons so answering to join the church or to consult with a friendly minister. And while 71 stated that they would like to follow Christ, they were thinking of "personal fellowship" rather than becoming integral parts of a church organization. Of those who were not among the 71, many were sympathetic, saying, "I will understand Christ when I know more of Him." "Christ is quite beyond my comprehension." "Sometimes yes, other times no." "My knowledge about Christ is too shallow."

II

Turning to the realm of practical problems and religion's relationships in society, the answers were in general more understanding and coherent. For while 35 persons had claimed they were interested in religion only as a means of personal salvation, 95 stated they believed religion has social, economic and political responsibilities. "Religion cannot exist solitarily." "Religion must accept to a certain extent social responsibilities." Religion must share these responsibilities," etc. The same number professed a personal interest in such problems, and one went farther, "I am interested in social problems, and if possible would like to participate in the work."

By a vote of 77 to 18 a belief was expressed in the values of democracy, (which had been defined as "Government by the people, of the people and for the people.") But among those who expressed an affirmative belief there were modifications such as "I believe in it in theory, but not for Japan," and "I don't prefer it in Japan as we have our Emperor." The group was almost equally divided as to whether or not democracy was contrary to the Japanese spirit. Among the pertinent emendations it was stated, "They are compatible provided democracy is as good as is generally believed," "If democracy is so construed as to reverence the Emperor as its center, it does not contradict the Japanese spirit," and "The question is too delicate to answer."

Propaganda must be sifted

The scepticism with regards to propaganda was quite surprising. Only 33 professed to believe that the newspapers tell all the truth concerning Japan's foreign relations, whereas 66 believed there was more to be known. "It is unimaginable that anyone could completely believe the newspapers," said one, and another person provided a conventional rationalization, "Queered information must be permitted in order to achieve a great national purpose."

By a majority of 60 to 24 the students assented to the conviction "that Japan will continue to expand until she becomes as strong in Asia as Eng-

land is in Europe." One explanation for an affirmative vote was that "the development of Japan's influence means the peace of the world." 76 persons voiced the belief that internal conditions would improve, "depending upon the awakening of the people," "if we allow plenty of time," and "nationalistically rather than for the benefit of the people." The method of improvement anticipated was by strengthening rather than relaxing official controls, 62 as opposed to 21 persons expecting a kind of fascism to develop in Japan.

Women should have Vote, but not yet

Almost all took the opportunity to express themselves as to the right of woman suffrage. Three-fourths of them were in favor of giving women the vote, but many thought the times yet too early. "Women must be awakened to the meaning of suffrage," "It is yet too soon," "Not for all women," "It is hopeless unless the level of women is raised," "The conception of woman must be elevated," "It is impossible, for girls do not know how to exercise suffrage effectively," and "Suffrage to women under the present social and economic conditions means giving rise to evil. When in the future women become interested in national economics and social problems that will be time enough to grant them the vote." It is significant that most of the dissenters were men, whereas most of the girls were in favor of suffrage. One of the objectors explained the evils which might come out of woman suffrage by pointing to the evil of having women as national leaders in America and China such as Mrs. Roosevelt and Madame Chiang Kai-shek.

Socialized attitude toward Industry and Labor

The conviction that Japanese laborers work too long was held by over 90%, but some took a realistic view of the present situation, "otherwise we would be defeated in world competition, for our advantage is cheap prices."

By an almost similar vote assent was given to the proposition that "there is a basic inequality in our economic system which must be remedied if the Japanese standard of living is to be raised." But the comments as to reasons and needed reforms revealed considerable haziness of thinking. In most cases the students would doubtless admit in the words of one of their spokesmen, "Our studies are not profound enough to tackle this problem." By almost the same preference, however, it was agreed that "Industry should be organized to produce for consumption rather than for the profits of the producers." And by a preference of 76 to 16, "The instruments of production should be state-owned rather than privately controlled."

A liberal attitude towards labor unions was found. 83 persons would permit workers to organize and only 12 would forbid; and 79 approved the use of the strike as a means of improving their conditions while 17 disagreed.

There was considerable sentiment to the effect that it would be far preferable to remedy conditions so as to make strikes unnecessary, rather than try to settle the affair after labor troubles have begun. That the full implication of the proposition was not understood is shown by the fact that 81 agreed that property owners have the right to use the police force to break strikes.

Social evils condemned yet methods of control inadequate

82 students thought that licensed prostitution should be eliminated, but many were aware that "abolition is also followed by problems and evils." The explanation in one case at least was as follows, "It is true that prostitutes will increase when licensed prostitution is prohibited, but licensed prostitution is worse than the increase." The proponents of prohibition of alcoholic beverages were decidedly in the minority. The American failure seemed to categorize prohibition as too idealistic for the modern age. The following seemed to be a more characteristic attitude: "Alcoholic drinks have been common to Japan since ancient times. It is better that every man use self-control than that the state try to regulate his drinking habits."

There was a rather strong but by no means unanimous belief that the sale of narcotics should be prohibited. The reason for the dissent was the fact that drugs are necessary for medical purposes. It was apparently thought that prohibition would forbid their use for the treatment of disease as well.

Three-fourths of those questioned believed that compulsory education *should* be extended to include middle as well as primary school, but there was general recognition that the economic condition of the nation would not permit it at the present time. "The prolongation of the term of compulsory education is a necessary procedure if we are to raise the level of the national culture. But we must take into consideration the poor families whose children are forced to work." "Perhaps it may be possible after the reconstruction of society." "Compulsory education should be placed under national control rather than remain a charge of the towns and villages."

The student mind is almost unanimously in favor of control of child labor. It was similarly convinced as to the responsibility of the state for making provisions for the poor, the sick, the aged and the incompetent.

The Religious Press

Compiled by WILLIAM WOODARD

RESUME OF EDITORIAL COMMENTS IN "FUKUIN SHIMPO"*

Translation by WINBURN T. THOMAS

(The major note sounded in the "Fukuin Shimpo" during the months covered by the following resumé has been the responsibility of the church in a period of social change. The characteristic angle of the discussion has been that Christ's kingdom is not of this earth but insofar as Christians are in the social order, they should by virtue of the superior morality and spiritual strength they possess, take the national leadership in areas in which those virtues are effective.)

The Present Emergency

There are two respects in which the present emergency differs from that which obtained at the time of the Russo-Japanese War. (1) Previously the entire energy and thought of the nation were centered upon emerging victorious from the struggle, while today we are as concerned with certain internal matters as we would be in times of peace. (2) Whereas the former war was fought with materials purchased from abroad to the enrichment of foreign capitalists, much of what is needed today is being produced in Japan, to the enrichment of Japan rather than other countries. (6-29-30) It is probable that the mobilization of materials will affect the lives of the people so directly that widespread dissatisfaction will eventuate. We Christians must therefore set a high example for the nation in sacrifice and service. (5-18-39) The Moderator of the Church of Christ in Japan feels that savings in gold and gasoline have been too much emphasized while *sake* and tobacco have gone virtually unnoticed. Concubinage also is one of the greatest evils the nation faces, the reformation of which is the responsibility of Christians. (7-6-39).

Low grade Christianity

Generally, Christianity takes the leadership of mankind by virtue of its lofty hopes and steadfast mind. Christians in the early ages as well as Xavier who did so much for the early evangelism of Japan are illustrations of how success attends the exercise of these virtues. But how different were

* Magazine of the Church of Christ in Japan (Presbyterian-Reformed). The resume, before being somewhat shortened by the compiler, was approved by the editor, Rev. T. Hidaka. Figures in parenthesis indicate dates of issues.

these missionaries from their modern counterparts who when they meet with slight troubles return to their own countries and speak ill of the people among whom they have been working, seeking to make political and international issues out of their difficulties. We cannot avoid laughing at the "apostles" who came from a certain country whose purpose was base and whose faith was weak. After having heard the speech of a certain ambassador we can understand this by considering his background. We must warn Japanese Christians that they must not be influenced by such low grade Christianity. We have the responsibility of transmitting Christianity of a lofty and steadfast type, similar to that of the early apostles. We have a history and have had pioneers who were possessed of great power. Can Japanese Christians today be said to have lofty hopes and steadfast minds? We Japanese believe that we have the responsibility to raise the spiritual level of the race during this emergency period in world history. (10-26-39) When Yoshinaka Kiso invaded Kyoto, Honen Shonin continued his chanting calmly and undisturbed. This would hardly be true of religious workers today who closely resemble the changeable times. Because Honen Shonin was capable of calm and peace even in a period of civil wars, he appealed to the people. Christianity should be able to do this to an even greater extent than was Honen Shonin. Those who abide with the living Christ are able to meet unafraid greater dangers than being attacked by an army. (3-23-39) We Christians, however, are too dependent upon ourselves. The present situation exists to draw us nearer to Christ. (8-10-39).

The Religious Bodies Law

The final passage of the Religious Bodies Law has provoked considerable thought within the church. Addressing the Synodical meeting of the Church of Christ in Japan in his opening sermon, Moderator Tomita said that while the bill will do much to unite the church and society, there are two different attitudes towards it: (1) Some fear that it will secularize the church, and (2) others feel that during this national emergency the church must cooperate with the national polity. The Moderator urged that both extremes be avoided, the main question being whether or not Christians have faith in the Holy Spirit. Already the church is losing inner power, and if it becomes the tool of the government, it will lose even more. The strengthening of the inner confidence of the church rather than numerical increase is at present the most important issue. (10-12-39) Some Christians take pride in the fact that Christianity has been accorded equal treatment with Buddhism and Shinto. But the editor warns against taking advantage of the terms of the law which offer protection to the faith. Christians must not ask for aid from the government under the terms of the bill. The way of evangelism is carrying the cross without complaining. (11-23-39)

Church union

The editor in defending the Church of Christ in Japan against those critics who condemn it for non-participation in the movement for church union admits the truthfulness of the charges, but explains the apparent lack of cooperation. The mission of the church is evangelism and the establishment of healthy congregations. Progress is possible only when Christians are loyal to the sect of which they are members. But the union movement is promoted by persons disloyal to their own sects and not concerned with evangelism and the establishment of churches. Thus in concerning themselves with its central principles, the Church of Christ in Japan may appear to be non-cooperative, but in reality it is busily engaged in seeking to fulfill the central mission of the church. (11-2-29)

Japanese Christianity

"Japanese Christianity" is a misleading popular phrase which should be used with caution. Some advocates of the principle would only have the Japanese church dispense with foreign leaders. Others would under this guise introduce pseudo-religious thought into Christianity, and compromise Christian revelation with raw human nature. The Reformed theology makes a place for national sovereignty and loyalty. It is imperative the Christians be subject both to the sovereignty of God as revealed in the Bible and to their nation as well. It is only Japan which can protect the sovereignty of God which is now being trampled down in the world. The Japanese Christianity we advocate has this significance. (9-21-39) But our loyalty to our national sovereign is not fulfilled simply by laying down our lives for the country during this emergency. To bear grudges or to contribute to disorder is also a form of unfaithfulness. The reformation of our personalities is a crying need. The Japanese virtue of absolute obedience to their sovereign can become true of our loyalty to the sovereignty of God as well. (9-28-39)

The European war

The war in Europe is lamented because the warring countries being Christian and using the name of the same God, Christianity will be blamed. But save for a few countries in northern Europe there are none worthy of being called Christian states. Everywhere the church is empty, faith is ignored, the people have become slaves of a materialistic culture and truth does not exist. The failure of civilization today is not the fault of Christianity but the recompense of those who have rebelled against the faith. Even though we Christians are blamed we must not doubt the providence of God towards us. The perplexities of our age rather reveal his love. Even if every person in the world should renounce the religion it would continue to exist. And

if I alone continue to accept I would not in the slightest doubt its truth. We do not debate the sins of others nor do we wish to comfort ourselves. We must not be guilty of the insolence of hoping that the judgment of God will be delayed because of His patience. As Christians with a deep consciousness of our mission, we cannot but acknowledge that we are destined to learn much on the occasion of this miserable state of affairs. (9-7-39)

EXTRACTS FROM EDITORIALS IN "KIRISUTOKYO SHUHO"*

Translation by F. H. B. WOODD

Asia Service Day

The National Spirit Mobilization Movement, being merely ethical, lacks a spiritual foundation; and so, in opposition to the all too frequent tendency to be content with a merely formal gesture, we Christians, from a deep spiritual standpoint and in all sincerity, have been able quietly to put into practice the spirit of this national mobilization within the Christian Church. Even before the movement began, we had been actually practicing such items as non-smoking, temperance, cropping of school boys' hair and simple living. And that change of values which comes from being disliked by the world for it was actually being brought about. Of course there will be some who will argue that for a Christian, who is free, to be carried away by such formalism is foolish. But that is only ignorance that does not yet understand properly the nature of the unity between true freedom and faith and daily life. In the matter of freedom "plerosis" is "kenosis"; also, at the point where the Christian life burns most brightly, the suffering and glory of Christ grips the Christian utterly, so that a lofty ethical life naturally comes to birth. Consequently those who are "in Christ," thinking day by day of the hardships of those at the battle-front, earnestly seek to realize in a concrete way in their actual daily life a strict self-restraint. The Christian declaration of non-smoking and non-drinking is a declaration made from the deep ground of faith Particularly on the occasion of the institution of the "Asia Service Day," we would emphasize the necessity of more and more real hard work being offered in the "ethicizing" of the daily life of the church members. The peril of the church today lies not in the paucity of membership, but in the increase of its social and the thinness of its ethical character. It lies in the fact that the church's authority has no weight in the matter of the ethical life of believers. We hear that the motto for the Service Day is to be "To die one day a month." This indeed is of the deepest significance. For Christians die daily on the cross. A Christian who dies daily for his Lord, is indeed one who actually will put into practice the "one

* Organ of the Seiko Kai (Episcopal Church in Japan).

day's dying." Let us pray that, through the institution of that Service Day, the church's moral authority may be brought back to life, and that by the putting into practice of this "dying for one day," a thing that Christians alone can actually do, the spirit needed for the great task of arousing Asia may be achieved. (8-18-39)

A Korean enshrined in the Yasukuni shrine

At the recent festival a Korean Mr. Kim To Kan, was included among the enshrined. He was founder of the Chosen Kyopokwai and did much for the establishment of order and peace in Korea. Afterwards while in the Kwantung army he was killed by bandits. We have frequently heard of the fine service of the "peninsular people" in the Incident and we are over-joyed that by the enshrinement of Mr. Kim this has been recorded for all the world to see.

Mr. Kim's eldest son, after paying a visit to the shrine, said "I have made this long journey full of the joy of having at the shrine met my father who loyally served our country. When I visited the wonderful Yasukuni Shrine I was filled with a sense of awe; and when I thought of how my father had been enshrined as a hero I used to speak with tears in my mother night by night of the Imperial Grace which had been poured upon us. As representing the feelings of all the peninsular people I offer heart-felt thanks." This is a splendid witness to the fact that unity between Japan and Korea is really being attained.

We, who are achieving the great task of the founding of the New Order in East Asia, can go forward from Japanese-Korean Unity to the realization of the unity of the "five races" of Manchuria and the unity of all East Asia. This is also the spirit of Christianity. At this golden opportunity when Japanese-Korean unity has been advanced, we must both anticipate and devote ourselves to a deeper cooperation in loyal work for God and East Asia. Our earnest prayer is that in this way the Korean Seikokwai (Episcopal Church) and our own may be more closely welded together in unity. (19-20-39)

DIGEST OF LEADING ARTICLES IN "KIRISUTOKYO SEMAI"*

Translation by WILLIAM WOODARD

The healthy development of a nation

All people love their country and wish for its healthy development. Orientals are not inferior to Occidentals, yet they are in a pitiable condition. The reasons are many: their rulers' policies were mistaken and the national spirit was degraded, struggle against nature was unnecessary, they did not value the home, and they fell into the bad custom of polygamy and so cor-

rupted family life. Nor have all occidentals had healthy development. The Greeks and Romans were advanced peoples. Spain and Portugal once thrived. Today only England, France and Germany are very flourishing. The failure of westerners is due to pride which comes from conquering other people and to warfare among themselves. Long ago the Athenians and Spartans were vigorous. Today the powers of Europe face a great danger. How will Europe escape?

Japanese are Asiatics but being well-grounded in their inherited spirit they received oriental culture without its weaknesses and digested western culture so that it became their own. Hence they hold a position higher than the powers of the west. Now Japan is engaged in a war to build a new order in East Asia. This is a great test for the people but we have strong convictions and probably there will be nothing in the nature of failure about it. However, caution is necessary. We must not let our heads be turned by success.

I wish to quote some foreign criticisms. These days Japanese in the homeland are polite, hospitable and splendid people, but on the continent this is not so; there they are extremely proud and ill-mannered, so even though the fighting ends they won't be able to make the Chinese friendly for long. A recent article in the American Mercury said: "Japanese politeness is not a mere convention of bowing and smiling. It is based upon an inmate kindness. But put a Japanese on the Asiatic mainland, put him into any kind of a uniform and for some reason he is a changed person."

This seems like a failure to recognize facts. When a Japanese puts on a uniform he is a different person but the change is for the better. If a timid person put on a soldier's uniform he becomes brave. Even some who put on civil official uniforms become arrogant. Of this we must take care. Yet I wonder if this does not happen too often. Because Japanese are quick-tempered and emotional they become angry over trifles. Certain scholars say concerning the emotional nature of the Japanese that it is caused by the climate. In few places are the climatic changes so great. Whether this is true or not, it is clear that Japanese should be calmer. Even among those whom we regard as inferiors we must be kindly and at all times have the respect of all people everywhere.

We must not be ensnared by the weakness of orientals nor by the failures of occidentals. We must conquer our own defects as Japanese. We must raise the moral life of the people and plan for the development of the state. For this purpose the responsibility of those who believe in Christ is heavy.

—Rev. K. Yamaguchi.

* Kumiai Church (Congregational) magazine.

The state and religion

The most important points in regard to the Religious Bodies Law are:

(1) It is a religious bodies law and not a religions law. (2) It is to control or supervise all religious organizations. Many object to this but for many years I have considered it the proper function of the government. It is too early now to speak when the law has not yet been put into effect but we hope the authorities will take care not to send ordinary policemen to inquire into the church affairs just as they do in the case of spies. (3) It is to encourage religious organizations and so expect them to approve government policies and cultivate the spirit of the people. When authorities misunderstand the true nature of religion they are apt to use it simply as a means to govern the people. But not only will the expected results not appear but much harm will be done. This is the experience of history but the authorities at times are going to repeat it. Some religionists too will help them but the results will be unfortunate for both sides.

"It is better to leave clover in the field." In a pot or box it is useless. Religion also should be left in its field. If each religion should go along its own right course it would become a help naturally for the national development and a force in the regeneration of the people's minds. But when the authorities use religion for their own selfish ends they reduce the value to zero. Higher religions must never be used as means. Doesn't even Confucianism which is the chief factor in the Japanese national spirit emphasize this? Mencius says: "If a country makes riches and militarism its principle aim it will surely decay." He exclaimed: "Love and Righteousness first." If this is true of Confucianism how much more so of true religion. If the government wishes to control religion a better way would be to reprimand and impeach it for not expressing its true nature.

—Rev. M. Imaizumi.

DIGEST OF EDITORIAL IN "SHAKAITEKI KIRISUTOKYO"*

The American contribution to Social Christianity

Today there is Social Christianity in England, France and Germany but the social gospel of America has gone considerably ahead of these and has its own special emphasis. In contrast with the social gospel of Europe, which at the very outset simply linked Christianity and socialism, the social gospel in America was a new interpretation based on the ideas of society and solidarity. This is clearly the foundation stone of social Christianity today and it must be recognized as America's contribution.

But from the view-point of religion the social gospel was very superficial. The conception of God was entirely unsatisfying. It deserved the criticism

of being merely humanistic or ethical. But the social Christianity of America today has gone way ahead. Under the influence of the Oxford Groups and dialectic theology American thought has become more theistic and emphasizes absolute denial of self before God. But in regard to the conception of God, even though influenced by dialectic theology and other movements, these influences will be unable to accomplish much. Americans have already gone too far into positivism and empiricism so that speculative metaphysics may be impossible. On this point I believe our Mahayana (Buddhist) philosophy, especially "Kegon," will be of great help to us. (November 1939)

* Social Christianity, (An independent journal).

EDITORIAL IN NOVEMBER "NICHIIYO GAKKO"*

World's Sunday School Day

Since the 8th World's Sunday School Convention in 1920 the third Sunday in October has been observed as World's Sunday School Day. Held immediately after the close of the world war the real meaning of "World Peace" was then appreciated by the delegates and religious sentiment was of unprecedented beauty. The Orient spares nothing in gratitude to those who have contributed much to it, yet the time is past to be silent about crafty actions and clever diplomacy. There is no hope for the peace of East Asia by mere dependence on Europe and America. There is nothing for the people of China and Japan to do but to build a new order in a cooperative and broad minded spirit. Even though they do not stick out their tongues and fight those countries which look on complacently as Japan and China exhaust themselves, are not reliable friends.

"Rising Asia" is nothing but the vision of the future which we should energetically follow. Without doubt it is based upon the holy purposes of the Heavenly Father. Therefore, while we are considering in one direction building of an economic order—a plan for self-support and self-satisfaction—at the same time we are considering the building of a spiritual order. Those returning from the continent criticize the attitude of their fellow-countrymen who consider only their own profit. People who can transcend profit and loss and work earnestly are desired. Herein is the mission of the Sunday School.

We do not speak readily of God's judgment. But it is difficult to deny that some glimpses of it are visible. For instance, the Versailles Treaty fixed conditions which seemed to make a revival of conquered Germany impossible, but today after a quarter-century of effort to restore the power of their country the Germans have decided to appeal again to the arbitrament of war. If you consider the loss of power of the League of Nations and the failure to stop the progress of Japan by such means as the Washington Treaty you can see the vain methods of human wisdom in the world's history.

Being entrusted with the future leadership of East Asia our people must follow in the heavenly way without getting into the ruts of western countries. In our small work of nurture we should be humble and eager and pray for guidance from above.

Tadaoki Yamamoto.

FROM THE "METHODIST TIMES"

Translation by E. W. THOMPSON

The Christ Who walks the battlefields

When the Incident began, I was immediately called to the Army. I felt that this would be an opportunity to talk with church people in China. Once there, I found a great many churches. After a battle, Bibles and images of the Virgin could be seen here and there on the ground. In the barracks at one place I found many beautiful flowers pressed between the pages of an English Bible. Perhaps the owner, fleeing from the horrors of war had gone far away to the south.

At Kaikyū most of the people had fled: it was as calm as a pond. On the front of the church was a huge poster put up by the army: "Chinese women and children are living here: soldiers are not allowed to enter." I hunted up the parsonage at once. Several days later, wandering about in the snow and cold, I heard the voices of people singing hymns, and I entered the church. At the sight of a soldier wearing a long sword the people were frightened; but the pastor, Mr. Miller, introduced me as a Japanese preacher and immediately they became friendly. This place of worship was very plain but the atmosphere was deeply spiritual, like that of the early church.

Catholic church buildings in China are like Catholic churches everywhere else; but Protestant churches are set built of brick, in Chinese style, and are very attractive on the outside. The inside of the churches, ceilings, floors and pulpits are very roughly finished and the order of worship is extremely simple, like evangelistic meetings in Japan. The sermons are practically Bible lectures. Most of the audience bring large editions of the Old and New Testaments, and follow carefully the separate references of the preacher. This training has been very thorough. In singing hymns, reading scripture or praying, the spirit is deeply evangelical. All are simple and easy to understand.

Modern missions conduct many hospitals and schools. It is ideal to have a hospital connected with every church. In North China venereal disease, stomach trouble and diseases of the eyes and skin are especially numerous; and nobody is doing anything about it. It is very important to save people from the opium habit. Chinese do not ruin their health with

* The organ of the National Sunday School Association.

alcohol and prostitution as much as the Japanese do, but opium is their great weakness. Along with the evangelistic and medical work, the Japanese church must have schools for the Chinese—or it must teach the Japanese language in the Chinese public and middle schools.

Common conditions of living in China are severe. Perhaps it is for this reason that the people are practical and egotistic. Because they do not have an independent spirit, we can not expect independent churches to spring up quickly. We have had self-support in Japan for seventy years. (Sic) Christian churches have existed in China for a hundred years, but they have not yet begun to be self-supporting. The Chinese people do not have national patriotism: this is fortunate for Japan. I have met almost no educated Chinese. But the common people do not hate the Japanese; most certainly those who have had any contact with us do not. They feel very friendly toward us. And since they trust us they will listen to our message. Westerners carry on evangelism and there is no reason why Japanese should not. Of course North China is not quite at peace yet.

If the Japanese will make the necessary sacrifice to do direct evangelistic work in China, this would make atonement to God for the great sacrifice and tragedy of this Incident. This Incident has affected the church in a number of ways. For example, the church members of Taigen, mostly intelligensia and upper class people, were able to run away to the south. Now Taigen is peaceful but they can not return from their distant place of refuge. As a result Sunday services in the large cities are very poorly attended and in some places discontinued entirely. Churches in small towns are supported largely by small merchants and farmers. These people could not flee. Thousands are living as refugees on church property with the aid of missionaries. Consequently there has been very wonderful evangelistic work in these small churches. Will the missions from the western countries increase their efforts or will they tend to withdraw? This is a matter to which we must give serious consideration. This incident is an important turning point in the relations between Japan and China, and it offers an excellent opportunity for evangelistic work by Japanese. I believe that if such work is undertaken it will prove to be of historical significance.

The great necessity is men: men filled with the love of Christ, who will love the Chinese and sacrifice themselves for the Chinese. I once saw a picture of Christ, walking with bowed head on the battle lines of Europe. If we have faith we shall perceive that God is standing on the battlefield today, beckoning to us. The living Christ even now walks the battlefield, carrying the cross of sorrow and agony. He is the hope of the world; he is the life of men. Let us steadfastly keep this vision before us. The spread of the gospel is our only vocation. (11-10-39)

—Rev. Peter Miyajima.

Book Reviews

Compiled by C. K. SANSBURY

THE MISSIONARY CHURCH—A STUDY IN THE CONTRIBUTION OF MODERN MISSIONS TO OECUMENICAL CHRISTIANITY. W. Wilson Cash, D.D. Published by the Church Missionary Society, London. Price 7/6d.

I read the first part of the book in the outdoor sunshine of a Highland holiday. It had to be put aside while I got back home as quickly as possible in the last days of crisis before the outbreak of war. I have read the later chapters at the end of days inevitably crowded with many demands and in evenings darkened in every sense of that word.

One's first impression is of a contrast so tragic as to defy expression in words. Here is unfolded the story of an era of missionary advance such as the world has seldom seen; an era also of great and wonderful hopes. That advance had been made at the cost of great sacrifices. It was going forward to-day in parts of the world, in China for instance, at the cost of great suffering. But the advance was there ready to be turned to yet further advance. For that it was waiting for the partnership of the Church of the West with the Churches of Asia and Africa, with their readiness for witness and for voluntary evangelism. It was waiting for the right God-guided use of our common resources. All these hopes were set out in Dr. Cash's book which is, in the words of the Archbishop of Canterbury's foreword, a great call "to all who care for the great cause of Christian Missions to henceforth cultivate a forward-looking mind and spirit."

Now war has come upon the lands of the West from which those far-away Churches had drawn their life and their first inspiration; and the reader lays down the book with this overwhelming sense of tragic contrast. Who can measure the range of the loss which to all human calculating must now affect those great hopes? No deeper wound than this to the advancement of the Church of Christ has been inflicted by blindness and forgetfulness of God which have led to this catastrophe and by the evil genius of those who have set might in the place of right. The wound will be felt deeply in the Mission Houses of many countries, by the writer of this book and others like him, and by isolated missionaries and the leaders of the churches of other races who had entertained such great hopes from the new era of partnership.

No deeper wound—to speak reverently—can there be now in the heart of the Lord of the Church and the Savior of mankind.

And yet if that first impression of tragic contrast is inevitably there at this moment, that must not be the final impression left by the reading of such a book at such a time. Rather let the story there told be to those who will read it in the darkened hours of this autumn a part of the return to faith in God Who is the world's one hope, a part of the return to obedience to Him and His laws which have been so widely forgotten. Let the marvelously unifying power of Christian faith and discipleship, which Dr. Cash and so many of us of so many races witnessed at Tambaram last December, be there in the mind, as a vivid picture leading men back to that which has proved to be the one abiding centre of true peace and understanding among the nations. The book itself, as one would expect from the writer, is full of mature wisdom and pregnant suggestions. It has as its main constructive line of thought this new era of the partnership of the Church of many races. Dr. Cash has much to say as to the many possibilities that arise from the new vision. He has much to say on the vital subject of cooperation and unity; much also to say on the lessons to be learned in the West both from the keen evangelistic spirit and from the quickened social conscience of our fellow-Christians in the East.

I think, however, that at this moment it is as a Way of Renewal of Christian confidence in these dark days that the writer himself would be most glad that we should think of his book. It has as its introduction the vividly told story of a remarkable incident in his own experience. "Some years ago," he writes, "when on a visit to Damascus I climbed on to the roofs of some shops which are built against the South wall of the mosque, and here I was able to decipher for myself the famous Greek inscription: 'Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy Dominion endureth for all generations.'" It is cut deep in bold lettering "and proclaims as a sermon in stone the everlasting Kingdom of Christ." "These words," adds the writer on the next page, "bring us face to face with the fact of Christ. The Kingdom stands or falls by Him. If He is the Eternal Son of God then the Kingdom must win in the end." *"The Kingdom must win in the end."*

Dr. Cash evidently felt as did so many of us who were at Tambaram, that it is the faith surely rooted in the revealed action of God in Christ upon which all this remarkable new life of the Churches of Africa and the East has been built. That conviction is the deepest conviction in the whole book. Thus the greatest of all "contributions of modern Missions to Oecumenical Christianity" is the witness that they bear to this fundamental faith which no world events can touch. That is what makes Dr. Cash's book great reading for the days through which we are passing.

God grant that in the darkest days we shall never lose our hold of the

vision of things which must be—because they are the will of God. And once more this book will help us all to that end.

—*John V. Macmillan* (Bishop of Guilford).

(*Reprinted from 'The Church of England Newspaper.'*)

PURCHAS HIS PILGRIMES IN JAPAN. Edited with commentary and notes by CYRIL WILD. Kobe: J. L. Thompson & Co. London: Kegan Paul, Trench, Trubner & Co. 283 pp. ¥8.00.

This book is an anthology made from an anthology, and in publishing it Mr. Wild has rendered a valuable service to students of Japan's relations with the west in old days, and has given a volume of delights to the general reader. Samuel Purchas in 1616 inherited the task of Richard Hakluyt as a recorder of travels and explorations, but extended his plan to cover all the world and all history, as set forth in the rolling phrases of the original title page reproduced in Mr. Wild's volume. In collecting materials for this great scheme—accounts of "the Voyages and Peregrinations made by ancient Kings" and of the "Navigations, Voyages, Traffiques, Discoveries, of the English Nation in the Easterne parts of the World.....and many other remarkable Relations"—Purchas was indefatigable, but he was also quite without method in arranging them. Mr. Wild has picked out from the jumble all references to Japan, and has arranged them consecutively in groups: (1) The Explorers. (2) The Jesuits. (3) The Dutch. (4) The English.

These records are not, of course, exhaustive—plenty of material is available elsewhere for the history of the 16th and 17th century traders and missionaries in Japan—but the early date of their publication makes it necessary for all students of the period to take Purchas's versions into account. Mr. Wild's work is particularly helpful in regard to Captain Saris's Voyage to Japan, for he has been able to study a manuscript now preserved in Tokyo, which shows the relationship of Purchas's version to the India Office Manuscript edited by Satow in 1900. It might have been valuable if Mr. Wild could have given some similar indication of the relative reliability or completeness of each of the records printed, and told his readers where fuller or more accurate versions can be found. It has not been his aim, however, to give an analysis of manuscripts, and he has resisted to a truly remarkable degree the temptation to overload his anthology with notes. He gives just enough explanation of the history of those days to make each traveller's tale fit into a clear and consecutive story, and adds a few notes at the end on the most important documents and incidents.

In the group of Jesuit records the missionary interest is, of course, dominant. Purchas is a good Protestant and gets a peculiar pleasure out of removing Jesuits and other Popish Agents to remote corners of the world; "So

farre am I from envying either him [Francis Xavier] or his Order, or any other Order stiled Religious, their Trophees of Conversions, that I could wish the Pope seated in Miaco [Kyoto] and all the Jesuits, and Friers, yea, all his Jesuited Clergie fully possessed of the Bonzian Colleges and Temples in Japan, whence a double good might issue; to the Ethnikes some light instead of a totale darknesse, a diseased life being better than death; and to Europe, to be lightened of their burthen, where professing themselves Lights, they prove Lightnings, and raise so manifold combustions. And most especially could I wish this honour to my Countreymen the English Jesuites, and Priests, Popish Emissaries of whatsoever Order. . . . The very Name of Christ is sweet to mee, . . . yea, from a Jesuites mouth, or a Jesuites Convert; and would God they taught them Jesus more . . . " In this spirit we "ship ourselves in their Barge to China" and read of Xavier's adventurous journey to Kagoshima, where "we spent fortie dayes in learning the elements of the Japonian tongue" (in these degenerate times four hundred days are scarcely enough).

There is a very interesting record, too, of the early "Japonian Embassage to the Pope," and the letter of "Protasius, King of Arima." Purchas is a patriot as well as a Protestant, and when recording a reference to Britain in the oration delivered at the Papal reception he writes in the margin "But that Hortus deliciarum Anglia was more worth than both Indies to the Pope." Another interesting letter is that of Hideyoshi to the Viceroy at Goa, in which he speaks of Japan as the "Kingdom of Kamis" which desires no other law than "the laws of Kamis." Purchas mentions the coming of the first Bishop of Japan about the time that Hideyoshi died; and a brief extract from "Master Brerewood's Enquiries of the Religions professed in the World" tells us that "many years since there were recorded to have been by estimation about 200,000 Christians in Japonia."

In the English records the interest shifts from missions to trading, but the "Fathers" are mentioned from time to time, usually as probable sources of trouble for the somewhat harassed heads of the English House at Hirado. There are besides half a dozen references to martyrdoms, as the Shogun's "desire to root out the remembrance of all such matters" as Christianity became stronger. An interesting bit of current gossip is mentioned at the end of a letter of 1620, that various portents had occurred in England and that King Charles "meant all England should turn Roman Catholikes. . . . here are many Portugals and Spaniards, will not be persuaded to the contrary."

Among the fascinations of the book are vivid details about great historical events like Hideyoshi's invasion of Korea, or the fall of Hideyori; descriptions of entertainments and manners in Japan; lists of commodities with delightful names culled from many languages—"Bouratts single. Bouratts

double. Turkey Grogarams. Canjant. Gewart Twijne." and measures by the Peecull and the Cattee. Even three hundred years ago the British merchant was hindered by the failure of his countrymen to 'buy British' and Captain Saris urges them to advertise Broadcloth by wearing it.

The racy English of Purchas and those whose records he gives us is a continual joy, though it is a great relief to have Mr. Wild's help in identifying the variously spelled names of Japanese places and people, and even such familiar things as "Funnies" (funne) and "Tuffons" (typhoons). The flavour of old days is also preserved in the five illustrations, which reproduce the original title pages, "the Japonian Charter", and two of "Hondius his Maps".

Ethelreda Sansbury.

INSIDE ASIA. By John Gunther. Map. New York: Harper. \$3.50. London: Hamish Hamilton. 12s. 6d. 1939.

This book is an example of marvellous journalistic reporting. It is a collection of brief—some very brief—biographical sketches of the principal characters that are active in the political world of Asia to-day. It presents an amazing amount of information in a most interesting way. The author has worked hard, gathering information of all sorts from blue books, other books, newspapers and individuals, and writing it up concisely, vigorously and with humour.

The book will probably have a large circulation, and for many of its readers it will be almost their only authority for what they know about Asia. This is all the more likely because the author claims to 'have arduously checked and double-checked every name, every date, every event, and parts of the manuscript have been checked by experts.' Moreover, he affirms that in his earlier book, *Inside Europe*, 'not more than a dozen or so errors of fact, mostly minor, have been detected among the many thousands of facts that book contained.' So he wonders whether he may 'hope that the same general level of accuracy is maintained in this book.' This reviewer bravely ventures to doubt the fulfilment of that hope.

Why express such a doubt? Well, for one thing, the author in many places exhibits a non-religious and sometimes an anti-religious bias, which has prevented him from understanding many of the facts inside Asia. Moreover, it led apparently to his avoiding missionaries in his extended travels, and thereby missing the sources of some of the best information to be obtained and the assistance of some of the wisest interpreters of current events. Ibn Saud has seen only a few white men, 'mostly British emissaries' (p. 535; p. 584),¹ but what about the American missionaries who have been his guests several times for prolonged visits?

While few persons can have such encyclopaedic knowledge of all Asia and the biographies of its key personages as to qualify them to pass judgment on the whole book, this reviewer, with limited knowledge of China, finds in 150 pages devoted to that country not less than thirty statements that he would question or contradict. To be sure, many misstatements are of minor importance, but they are significant. For example, in the section on Japan, there is a brief paragraph about 'the Christian salvationist, Toyahiko Kagawa's etc.', in which it is stated that 'a German missionary converted him to Christianity' (p. 80; p. 98). It is well known that the missionary was an American. In itself that misstatement is unimportant, but it shows that the author failed to get first-hand information and, further, that his informant was poorly supplied with common facts. So, in reading the following sentences, one naturally hesitates to believe that the Japanese co-operative societies 'now have 25,000,000 members'—more than half the adult population of Japan.

Turning to the pages on China, a few examples must suffice to explain one's doubts. The civil examination system was abolished not in 1911 (p. 151; p. 175) but in 1903. That date was not 'double-checked.' Attempting to give a brief, popular description of the Chinese language (pp. 156, 261; pp. 181, 294) the author blunders badly in trying to explain *poi-hua*, which he says is a 'simple variant of the classical Mandarin,' whereas it is the adoption of so-called 'Mandarin' for use in writing instead of the classical *wenli*. To continue—did British ships bombard Nanking in 1927 (p. 166; p. 191)? The presence of foreign troops in Peking is not related to the question of extra-territoriality (p. 166; pp. 191-2).

Most regrettable are the paragraphs on opium (p. 177; p. 204) which repeat the long-exposed nonsense about the use of opium being no more harmful to the Chinese than 'American mixed drinks.' One wonders how many more of the 'facts' in this book were picked up in the smoking-rooms on shipboard. The 'miscellany,' not only on p. 285 (p. 320), but also throughout the chapters on China, consists mostly of statements that are almost true and almost wholly irrelevant, some of which are such as appear on a newspaper page that tries to be funny. The comment on Chinese advertisements on Shanghai buildings—that they are only designs to ward off devils—was not given to the author by anybody who could read them. In general, the author's information about customs, religions and history is superficial and his comments are often superfluous.

This book is the hasty writing of a newspaper reporter who has attempted to cover too large a field. He claims to be only a gatherer of 'facts,' but he has failed in his main purpose. His book is all the more dangerous because it is fascinatingly entertaining.

A. L. Warnshuis

(Reprinted from *International Review of Missions*, October, 1939.)

FLOWERS AND SOLDIERS, by Ashbel Hino, translated by Lewis Bush; Kenkyusha, Tokyo; 213 pages; ¥1.20.

JAPANESE SPIRIT AND CULTURE, by Yoshitaro Negishi, Kyobunkwan, 99 pp.; ¥1.50.

KARAKORO: AT HOME IN JAPAN, by Henry Noel, Hokusendo Press, 225 pp.; ¥2.80.

TELL ME ABOUT TOKYO, by G. Gaiger, Hokusendo Press, 261 pp., ¥3.00.

INTERVIEWING JAPAN, by Adrienne Moore, Hokusendo Press, 274 pp., ¥2.80.

Not much longer can Japan be called inscrutable if the makers of books for foreign readers have their way. Volume after volume comes from the Hokusendo Press, Kenkyusha, Kokusai Bunka Shinkokai, Kyobunkwan, et al. Busy missionaries should not have time for all such popular treatises, not even a reviewer; but everyone should know something about them, so let us note a few of the more recently published.

"Flowers and Soldiers" is a translation of another of the popular China war books by Ashbel Hino. The incidents he relates center around the guarding of Hangchow after its capture by the Japanese and through the keen eyes and facile pen of the overseas readers are enabled to see the effect of military occupation on both Chinese civilians and Japanese soldiers.

"Japanese Spirit and Culture" by Dr. Y. Negishi of St. Paul's University in Tokyo gives material from his lectures before English-speaking audiences during his exchange professorship at the University of the Philippines, and also some of his impressions of the Island Commonwealth. There is much of the occult and esoteric in this Christian professor's attempt to portray Japan's cultural and religious ideology. The writer inclines to the judgment that the Filipinos also in spite of the lectures, must be among the nations and peoples that do not understand Japan. But it isn't hard to grasp what Dr. Negishi is talking about with respect to the Philippines.

"Karakoro—At home in Japan" is the running comment of a westerner on customs and habits and experiences as he has found them in various places and situations in this country. This is the sort of stuff a missionary at home on furlough finds helpful in providing local color for Sunday school and Lion's club speeches. There is an especially valuable chapter presenting evidence unearthed by Mr. Noel at Shimoda Kakizaki temple which indicates clearly that the romantic story of Townsend Harris' affection for his maid-servant is largely if not entirely mythical.

George Gaiger in "Tell me about Tokyo" finds the most commonplace sections of the metropolis abounding in historic and romantic interest. The book is in no sense a guide book, but rather a mixture of sight-seeing history, legend, and personally conducted sojourns into by-paths of sociology and philosophy. Yet for this very reason Tokyo guide-books must hereafter

be something different; else tourists will prefer to sit in the Imperial Hotel and read Caiger—or, worse still, why even come to Japan? Nevertheless, on the author's recommendation this reviewer proposes to drop off the street car to explore some heretofore unsuspected places of now fully-aroused interest. Well selected pictures, some in color and some black-and-white prints, add attractiveness to the book, which for binding alone intrigues.

"Interviewing Japan" is a somewhat more serious undertaking and Miss Moore has done an unusual thing in contacting in an intimate way so many people of such varied vocations and avocations in this country. There are always many features of such a book that one may question. For example, I could scarcely believe the story of the blue rayon-draped Venus until on the occasion of the "Nisei" Thanksgiving dinner party in November at the Marble Restaurant I actually saw it. The reviewer can be surer of his ground, however, in asserting that Miss Moore should know more about Buddhism before venturing on such holy ground as that treated in the confessions of the Buddhist nun. "NAMUAMI DABUTSU" can scarcely mean anything when written thus; but "Namu Amida Butsu" carries an entire religious tradition in three brief words and a technique of salvation for millions of devotees. There are other slips that one longer in Japan would not have made—but then, for that matter, one long in Japan usually fails to write at all. There is a lot for even "old timers" to learn in this popularly written book by one who kept her eyes and ears open while among us. Not least attractive among the volume's features are the typical little cuts of Japanese life at the heads of the chapters.

—T. T. Brumbaugh.

MY LANTERN by Michi Kawai. *Kyo Bun Kwan*, Tokyo. 1939. 230 pp. ¥4.00.

Miss Kawai's new autobiography is being received as a charmingly written account of a truly inspirational life. Her old friends and the new ones whom she is making through her book find places, events and persons so vividly described that to read "My Lantern" is to live through the experiences of this remarkable woman.

The nineteen chapters take one into Japanese villages and cities; into American homes and colleges; to England and other European countries; to meetings in China and India. The author's life as a student in America, her varied activities in connection with the Y.W.C.A., her work as an educator, make fascinating reading. One sees a steadfast Michi Kawai ever following a gleam—learning, living, and working in the interest of the women of Japan, the cause of Christianity, world brotherhood, international understanding and peace.

The book is read with increasing interest in Keisen Jo Gakuen, the unique

institution which the founder, our author, calls 'The School of My Dreams'. The latter part of the book tells of the small beginnings of this school for girls; of its growth, its present location, student body and emphases, and something of the author's hopes, aims and plans for its future. Readers will find in the story of Kelsen illustrations of the practical problems to be met in realizing dreams of service. The knowledge of how Miss Kawa triumphed over obstacles and still works for a better world gives one new courage and determination to work for the causes in which one believes.

—Mary McMillan.

CONFLICT; China, Japan, and China—by A. M. Chavannes. Student Christian Movement Press. London. Price 2/-.

The author is the General Secretary of the London Missionary Society and as such recently visited as much as circumstance would allow of the China work of his Society. He began his tour with a visit to Japan, and wound it up as a delegate to the Madras Conference. In the course of his travels he had many interviews and talks with Christian leaders, and was able to gather impressions of many things which have important bearing on the work of the Church here in the East. Out of the tour this very readable book has grown. The narrative is attractively written and gives a useful picture of the conditions under which the work of the Church is being carried on in the part of China at present under Japanese control. A few of the allusions must of necessity be to things of temporary significance, but there are added impressions of more permanent features of religious life.

In the closing chapters the writer confronts us very forcibly with critical problems which press for solution if the Church is to advance. These problems, ever present with the Church, appear here in the East with peculiar intensity—in Japan, the relation of the Church to the international order and social order—in China, the low level of Church consciousness with its accompanying supposition, common among intellectuals, that the Gospel is adequately expressed in a Christian "movement"; problems of worship. An awakening to "the master fact of the existence of a world Church" would bring near solution problems as diverse as these at first sight appear to be. This master fact challenges a lot of our own thinking. This is a book to be read for enjoyment and as a stimulus to thought. —C. J. C.

(Reprinted from the November 1939 issue, *The Chinese Recorder*.)

JAPANESE READERS, Part 1, Book One. 236 pp. ¥6.00. **Book Two** 204 pp.

¥5.00. **Part 2, Book One** 200 pp. ¥6.00. **Book Two** 216 pp. ¥5.00

CHINESE—JAPANESE CHARACTERS ¥12.00.

ENGLISH—JAPANESE CONVERSATION DICTIONARY, 438pp. ¥5.00.

By Oreste Vaccari & Enko Elisa Vaccari. Published by the author at 12 Shin-ryudo-cho, Azabu Ku, Tokyo.

Mr. Vaccari and his Japanese wife, Mrs. Enko Vaccari, established their position as teachers and interpreters of the Japanese language with their first two books—a Complete Course of Japanese Conversation Grammar and its Supplement. They have now put students of Japanese further in their debt by an excellent series of new books which provide everything necessary for those who wish to attain proficiency and ease in this difficult language. (Incidentally, the reviewer can claim neither of these virtues.)

First on the list are the four books of Japanese Readers, which are intended "to give the foreign student of Japanese an opportunity to improve his practical knowledge of the language." Most students of Japanese rely for their early reading on the Japanese primary school *tokuhon*. Mr. and Mrs. Vaccari bring some serious criticisms against this practice. The school readers "do not follow any method. Simple and complex sentences, easy and difficult grammatical rules, idioms and irregular verbs are mixed indiscriminately. . . . Moreover, as the subjects treated in these readers are intended for very young people and are therefore simple and child-like, they fail to stimulate the interest of the adult foreign student. . . ."

These four readers are intended to lead the foreign student from the very beginnings of language study up to proficiency in reading newspapers and such popular works of the present time as 'Wheat and Soldiers'. The characters are introduced "progressively according to the number of their strokes and their complexity of formation". The subjects treated are such as to appeal to the foreigner studying Japanese. They include "selections that faithfully portray some of the most familiar phases of everyday Japanese conversation" At the end of Part 1 Book Two and Part 2 Book Two are lists of the most common kanji, numbering 1633, given in the numerical order of their strokes and characteristics, with the *kun* and *on* pronunciation in roman letters and also with their meaning in English. There is also a useful chapter on 'How to write Kanji'.

More important for most foreign students, however, is the problem of how to learn kanji and, having learnt them, how not to forget them. Here comes in the value of Mr. and Mrs. Vaccari's box of cards, which contains "a complete set of the Chinese-Japanese characters found in the Japanese elementary school readers, which are the most commonly used in books and newspapers". "The 7000 compound words printed on them are the essential ones to understand daily conversation and ordinary printed matter." The cards seem admirably designed to fit into the *shoji* by the dressing-table or the wash-basin. Thus the time spent titivating the hair or shaving may

also be profitably employed in memorizing these profound barriers to international understanding!

Lastly, there is the English-Japanese Conversation Dictionary, which Mr. and Mrs. Vaccari claim to be "right up-to-date, equipped with the necessary material to converse on any practical subject in correct, modern Japanese." The dictionary has three useful features which give it a special value. First, the stressed syllable of each word has an accent placed on it and the silent vowels also have a special mark. Secondly, verbs are given both in the form which corresponds to the infinitive, and also in the present indicative. Thirdly, the use of each word is illustrated by two or three examples.

The book, which is designed to be of use, not only to the serious language student, but also to foreign tourists in Japan, is of reasonable size and can be fitted easily into the pocket. It is reasonable also in price and will meet the needs of those who want something better than a phrase-book, but who find the big standard dictionaries beyond their means.

How the Vaccari system compares with other systems of learning Japanese the present reviewer has neither the experience nor the knowledge to say. Plainly nothing can replace the oral method for learning conversation, accent and phraseology, but the oral method alone is not adequate for a full grasp of the language. Up to a point the foreigner can place himself in the position of a child and learn Japanese as a child learns its own mother-tongue. But he cannot get away from the fact that he is an adult who since he became a man has—or ought to have—put away childish things. He has powers of reflection and wants to know why things are said in this way rather than that. The Vaccari books will be an invaluable aid to those who hitherto have been relying mainly on the oral method. They will also serve as a most useful refresher course to those whose language study days are long past and who feel the need of something interesting, alert and new, to bring them up-to-date.

—C. K. S.

News Notes

Compiled by M. D. FARNUM

(Numbers in brackets refer to issues of the "Christian News";

"J. A." indicates "The Japan Advertiser.")

JAPAN PRESBYTERIANS ESTABLISH CHURCH IN NANKING. Following a decision made to this effect at its General Meeting in October, the Japan Presbyterian Church has opened a new church in Nanking to be called the First Japanese Christian Church of Nanking. Rev. Shiro Kuroda, formerly of the Gifu Presbyterian Church has been designated pastor of this new church and left for Nanking the first of November. (1192).

DR. JUNZO SASAMORI INSTALLED NEW PRESIDENT OF AOYAMA GAKUIN. To succeed Bishop Yoshimune Abe, Dr. Junzo Sasamori has been called from Tō-ō Gakuin to the presidency of Aoyama Gakuin. He was inducted into office at an installation service on December 9. Dr. Sasamori is a graduate of Waseda University and pursued graduate study at Denver University. He is well known as a master of the art of "Kendo." (1193).

PROHIBITION HYMNS SELECTED BY TEMPERANCE LEAGUE. As the result of a campaign to assemble new temperance hymns, the Japan Christian Temperance League has announced the receipt of 104 original contributions. A special committee headed by Dr. Kagawa judged the contributions, on the basis of which first and second prizes were awarded. (1193).

CHRISTIAN RALLY MARKS MEIJI SETSU OBSERVANCE. 10,000 Christians of Tokyo and vicinity held an all-day rally on the campus of Aoyama Gakuin on Meiji-Setsu (birthday of Emperor Meiji) on Nov. 3. Special speakers were General Sekine Mutsui, Hon. Chozo Matsuo (from the Department of Religions), General Nobutaka Hibiki (Chairman of the East Asia Evangelist Society), and Dr. Toyohiko Kagawa. The following resolution was adopted at the rally: On the occasion of this Meiji Setsu we Christians worship our Heavenly Father and offer fervent prayers for our country as it faces the present situation. Affirming that the new order in East Asia must be established on the basis of strong faith and neighborly love, and renewing our determination unitedly to endeavor to realize our responsibility of serving the nation spiritually, we resolve: 1. Through the Gospel of Christ we shall sweep away materialism and establish the Kingdom of God; 2. Accepting as a basic principle the mutual welfare and prosperity of world

humanity and good relations between Japan and China, we pray for the establishment of lasting peace and culture in East Asia; 3. Having grave concern about the moral effects and thought-tendencies following hostilities, we reemphasize our divine mission and the duties which we must bear as Christians. (1194).

KOREAN Y.W.C.A. UNION BECOMES MEMBER OF NATIONAL Y.W.C.A. OF JAPAN. At its eighth National General Meeting held in Tokyo, Nov. 3 to 5, the National Y.W.C.A. admitted the Y.W.C.A. Union of Korea as a constituent member. (1195).

NATIONAL Y.W.C.A. HAS NEW HEAD. At the recent meeting of the National Y.W.C.A., Miss Taka Kato (up to this time General Secretary of the Tokyo Y.W.C.A.) was elected General Secretary of the National Y.W.C.A. (1195).

TOKYO STUDENTS' EVANGELISTIC MEETING. On Nov. 10, the spacious hall of the Kyoritsu Girls' School in Kanda Ward, Tokyo, was the scene of a successful evangelistic meeting for students arranged by the Christian Associations of local colleges and universities. Attended by 4000 young men and women, the meeting was addressed by President Tetsu Yasui of Tokyo Woman's Christian College on "What I Have Learned Through Life," and Prof. Tsugumaro Imanaka of Kyushu Imperial University on the scientific approach to religion. (1196).

PRESBYTERIANS PLAN FOR COMMEMORATING EMPIRE'S FOUNDING. At the 53rd General Meeting of the Presbyterian Church the following program for commemorating the 2600th anniversary of the Empire's founding was adopted: 1. To establish several independent churches; 2. Training of local Christians; 3. To enlarge family evangelism; 4. To concentrate on evangelism of the cities that have population of more than 10 thousand and thence to go into the country; 5. For the purpose of helping Japanese realize the relation between Christianity and the nation, to hold lecture meetings, and publish pamphlets; 6. A program of evangelism centered in Sunday School for children and mothers; 7. To send an itinerant preacher for pioneer evangelism in Manchuria and in central China, and to establish churches in Nanking, Peiping, Tientsin and Tsingtao. In addition, at the 54th General Meeting next autumn it is planned to hold a special program for training and evangelism. (1197).

METHODIST LEADERS REPORT PROGRAM TO ISE SHRINE. On November 18th, newly-elected Bishop Yoshimune Abe of the Methodist Church accompanied by Rev. Saburo Imai (Chairman of Special Anniversary Committee), Mr. Kiyoshi Otani (Chairman of Financial Department), and Rev. Yoriichi Manabe (Chairman of the East Annual Conference) visited the Ise

Shrine to report the denomination's plans for observing the 2600th anniversary of the Empire's founding. (1197).

INDEPENDENCE AND SELF-SUPPORT PLANNED BY EPISCOPALIANS. At their General Meeting held in Kyoto last year, representatives of The Japan Episcopal Church adopted a resolution calling for the attainment of independence and self-support. As a result, a central committee of 7 members and several district committees have been making a survey which shows that even the smaller churches of Hokkaido and Kyushu can become self-supporting within 20 years, while the majority of churches can assume self-support in 10 years. (1198)

CENTRAL CHINA RELIGIOUS UNITY CHIEF RESIGNS. At a meeting of the National Christian Council Executive Committee November 15, the resignation was accepted of Rev. Makoto Kobayashi (formerly pastor of the Ryōgoku Presbyterian Church) as General secretary of the Central China Great Religious Unity League and also as Chairman of the Christian Department of the Federation. (1193).

KANTO GAKUIN OBSERVES 20th ANNIVERSARY, DEDICATES CHAPEL. On November 18, Kanto Gakuin (Yokohama) observed the 20th anniversary of its founding and at the same time dedicated its new Chapel erected as a memorial to the late Charles B. Tenny, first president of the institution. (1198)

NATIONAL CHRISTIAN COUNCIL ISSUES SPECIAL PAMPHLETS. As a measure to awaken the Christian forces of the Empire to their responsibilities towards the building of the new order in East Asia, the N.C.C. has issued the following pamphlets: "Christian Evangelism in the Emergency" "The Responsibility of Advancing to Continental Evangelism", "Movement to Serve the Nation Spiritually", "Christianity and the New Era". (1193).

SALVATION ARMY AIMS AT SELF-SUPPORT. At the National Rally of the Salvation Army held in November, it was decided to achieve complete self-support during the next year on the occasion of the 2600th Anniversary of the Empire's founding. (1200).

GENERAL MEETING OF THEOLOGICAL SOCIETY IN JAPAN. The 7th meeting of the Theological Society of Japan was held on November 19-20 at the Osaka Kumiai Church. Subjects discussed included the following: "The Grace of God"; "The Present Situation of the Church and the Basis of its Continuance"; "Theological Means"; "The Study of Romans"; "New Tendencies in the Study of the History of Israel"; "The Word of God in the Theology of Luther". (1200).

N. C. C. GENERAL SECRETARY'S RESIGNATION ACCEPTED. At its meeting on Nov. 27, the Executive Committee of the N. C. C. accepted the resig-

nation of Rev. Akira Ebizawa as General Secretary. Mr. Ebizawa completed twelve years of service in December. A special committee has been appointed to choose his successor. (1201).

EAST ASIA EVANGELISM ASSOCIATION. Beginning six years ago under the name of Manchuria Evangelism Association with work in Chunking and Hoken, then adopting its present name two years ago, the East Asia Evangelism Association now has a membership of 2,000 (of which number 1523 are new believers). For 1939, the following statistics of baptisms are reported: in the Manchuria area, 329; Mongolia, 6; North China, 122; South China, 21. (1202).

ORGANIZATION OF TSINGTAO RELIGIONS COUNCIL. With the purpose of elevating the culture of the Chinese and ameliorating the condition of the poor, the religious forces of Tsingtao were organized into the Tsingtao Religions Council at a meeting in Tsingtao on Nov. 15. Participants in the Council are representatives of the various Buddhist and Shinto sects and two Christian denominations (Presbyterian and Congregational). (1204).

HIROSHIMA CITY HAS SUCCESSFUL UNITED EVANGELISTIC CAMPAIGN. During a two-day united evangelistic campaign, Nov. 28-29, under the auspices of the Hiroshima City Church Union, 250 people signed decision cards. Dr. Toyohiko Kagawa was the principal speaker and addressed several meetings for women, students, and the general public. (1205).

LEADING CONGREGATIONAL CHURCH HAS SUCCESSFUL YEAR EVANGELISTICALLY. The Reinzaka Congregational Church (Tokyo) has been observing the 60th anniversary of its founding during the past year. In November, special evangelistic meetings were held under the leadership of Rev. Kiyomatsu Kimura (the Japan "Billy Sunday") during which more than 200 decision cards were signed. During the year there have been 109 additions to the church. (1205).

REV. A. EBISAWA TO DENOMINATIONAL POST. Following his resignation as Executive Secretary of the N.O.C., Rev. Akira Ebizawa has announced his acceptance of the post of Executive Director of the Japan Kumiai Church, his new duties to begin with January. (1206).

AMERICAN TO ENTER BUDDHIST PRIESTHOOD. Having first visited Japan ten years ago to study Buddhism and since then working for the propagation of that faith in the United States, Mr. S. A. White is now in Kyoto studying for entrance into the Buddhist priesthood. (J.A.)

ANNUAL NEW YEAR POETRY HAS RELIGIOUS THEME. It has been announced by the Imperial Household Department that the theme for the Imperial New Year Poetry Party will be "Praying for the Nation's Welfare at the Beginning of a New Year." (J.A.)

SOLDIER SHRINE ERECTED. In Chiba Prefecture, a shrine has been erected and dedicated to the memory of Major-General Kiyotake Yoshimaru, killed in the Nomonhan fighting. The shrine is to be known as the Patriotic Shrine and eventually will be put on the same footing as the Minatogawa Shrine in Kobe which was dedicated to Masashige Kusunoki, regarded as one of the outstanding loyalists of Japan. (J.A.)

SHRINE BUILT FOR FLIERS. With more than 100 dignitaries present, the first shrine erected exclusively to those losing their lives in aerial warfare was dedicated in November. The shrine is placed on the roof of the Japan Airways Building, Shiba, Tokyo. (J.A.)

WOMEN OCCUPY ONE-THIRD OF NATION'S JOBS. An industrial survey just completed by the Welfare Ministry reveals that there are 2,240,000 women and girls employed in industry, commerce, agriculture, and mining. 359,000 women have entered these fields since the outbreak of the China incident. This increase has been most apparent in the mining and manufacturing industries. The ratio of women employed is about one-third of the total. (J.A.)

HISTORY TEXTBOOKS TO BE REVISED. According to the vernacular press, the Commission of Inquiry on School Textbooks has decided upon the following bases for revision of the primary school history texts: the national makeup of the country will be made perfectly clear through stress on statements dealing with the nature of the country centering around the Imperial Family and special care will be taken not to cause any doubt regarding the position of the Emperor; more material is to be included dealing with reverence and ancestor worship; placing emphasis on the autonomous and all-embracing nature of Japanese culture, any statements that Japanese culture is subservient to Western culture are to be modified. (J.A.)

NEW CHRISTIAN HEALTH CENTER OPENED IN HIROSHIMA PREFECTURE. On November 27, "Aikohokenen", a Christian health center in the town of Miyoshi, Hiroshima Prefecture, was dedicated. Sponsored by the Japan Methodist Mission and approved by the social work department of the Prefecture, funds for the plant were provided by the Davison Fund of New York City, the Riverside Church of New York, the Harada Seki Zenkai, the Mitsui Ho-on Kai (the latter two both of Tokyo), and the Methodist Mission. At present the staff consists of six full-time workers, including a nurse specially trained at St. Luke's International Hospital. The local primary school physician is advisor to the Center. Fine cooperation has been shown by town officials, the land having been purchased by the town and a road made to the gate, while the contractor employed by the town office superintended the building without charge. (J.A.)

ST. ANDREW'S (TOKYO) MARKS DIAMOND JUBILEE. At special services on Dec. 3rd, the congregation of St. Andrew's Church commemorated the 60th anniversary of the church's founding. (J.A.)

RELIGIOUS LECTURE SERIES PLANNED. Thirty-six authorities on Buddhism, Shintoism, and Christianity have been selected to give lectures on spiritual culture through religion in a series planned for the larger cities of twelve prefectures. According to the Nichi Nichi Newspaper, the purpose of the series is to implant religious beliefs in the minds of the workers. (J.A.)

NINTH QUADRENNIAL GENERAL CONFERENCE, JAPAN METHODIST CHURCH. At the one-week conference held at the Kamakura Methodist Church and attended by 76 delegates, the following main decisions were made: Rev. Y. Abe, president of Aoyama Gakuin was elected Bishop of the Japan Methodist Church; to recommend to the annual conferences that the name of the denomination be changed to "Kirisuto Kanri Kyokai" (the name at present being "Nihon Mesojisuto Kyokai"); to observe the 2600th anniversary of the Empire's founding by starting next year a special four-year evangelical campaign in Japan, Korea, and North China; next year's special campaign to include appointment of a full-time chairman, provision of a ¥20,000 supplementary budget for evangelistic effort in Japan and on the continent, and the attempt to raise ¥300,000 for the construction of churches in Japan and North China. Present at the conference were representatives of the Methodist Church in Korea to discuss a plan for closer co-operation and eventual union with the Japan Methodist Church. (J.A.)

BUDDHIST RITES HELD FOR DR. DWIGHT GODDARD. Memorial services for Dr. Dwight Goddard, who introduced Zen Buddhism into the United States, were held at the Tsukiji Hongan Temple late in October. Dr. Goddard is said to have established temples in California and Vermont.

70TH ANNIVERSARY OF AMERICAN BOARD MISSION. At the occasion of their annual conference, Japan missionaries of the American Board met in Otsu on November 3-4 and observed the 70th anniversary of the founding of the mission. Fraternal delegates were present from the Japan Kumiai Church and the North China Mission.

AOYAMA GIRLS' SCHOOL MARKS 65TH ANNIVERSARY. On November 15th, Aoyama Girls' School observed the 65th anniversary of its founding and held dedication exercises for its new chapel seating 1200. A new dormitory for Home Economics students and the as yet incompleated building for the Home Economics Department were open for inspection.

DEDICATION OF RECITATION BUILDING AT JOSHI GAKUIN. A new recitation building of ten classrooms, the first unit in the rebuilding project of

Joshi Gakuin, Tokyo, was dedicated on November 10. The cost of the building, about ¥120,000, was met entirely by gifts obtained in Japan.

INAUGURATION OF PRESIDENT OF MEIJI GAKUIN. On November 3rd Mr. Tsuraki Yano was inaugurated as President of Meiji Gakuin, Tokyo. Mr. Yano was educated at the Higher Commercial School in Yamaguchi and Columbia University in New York; from this latter institution he received the degree of Master of Arts. At one time he held an official position in the Department of Education and in recent years has been the President of the Government Higher Commercial School in Hikone.

ANNUAL MEETING OF N.C.C. The 17th Annual Meeting of the National Christian Council took place in the Reinanzaka Congregational Church, Tokyo, on November 1st and 2nd. Admitted to membership in the Council were eleven denominations having a total of 351 churches, 211 ministers, 214 evangelists, and 23,727 members. In addition to these, the Salvation Army was also admitted to membership on the same basis as the YMCA. As the result of these additions, the Council now includes every Christian group of any size or significance.—Fourteen veterans in the ministry were honored at a special service recognizing their fifty years of Christian service.—The disquieting situation in the work of the churches received special study. Greatest concern was felt in the matter of the Sunday Schools where there has been a net shrinkage in membership of one-fourth since 1931. Chief reasons for this are the trend of the times and the pressure of activities in the schools on Sundays. The Council recommended more systematic efforts in all Sunday Schools for decisions among the pupils.—It was decided to celebrate the 2600th national anniversary by a special evangelistic campaign. Great rally meetings are to be held in the six major cities climaxing in an autumn gathering of laymen from all denominations in Tokyo.—In view of the steady emigration to Manchukuo, it was proposed that in the near future there be organized there a village composed entirely of Christian families and operated as a model not only for other Christian villages to follow, but for the religious and moral life of all the others. This proposal was referred to the incoming Department of Rural Work.—Bishop Y. Abe was elected Chairman of the new Executive Committee and Rev. M. Kozaki was chosen Vice-Chairman, Rev. A. Ebisawa was elected General Secretary for the 13th time (see notice of resignation elsewhere), and Dr. Wm. Axling was continued as Honorary Secretary with Rev. Darley Downs serving as acting-Secretary during the former's absence on furlough. Complete membership of the Executive Committee is as follows: Mr. Tomita, T. Kanai, Y. Serino, M. Kozaki, Y. Koizumi, Y. Abe, Y. Manabe, Y. Inagaki, I. Miura, G. Fujisaki, G. Chiba, Mrs. O. Kubushiro, G. Ishikawa, T. Tanaka, S. Saito, General Hibiki, Y. Chiba, Y. Matsui, T. Matsuyama, T. Yamamoto, Miss E. L. Bates, P. S.

Mayer, C. W. Iglehart and D. Downs. (NCC. Bulletin).

KAGAWA FELLOWSHIP IN ANNUAL MEETING. On October 28th, the Kagawa Fellowship held its annual meeting at the Tokyo Union Church with an attendance of more than 100. Dr. Kagawa spoke three times—an exposition of Second Corinthians, the new physics as the best Christian apologetic and cure for Japanese superstition, and on the prospect for the Christianization of Japan.—Last year the Fellowship raised over ¥16,000 for Dr. Kagawa's social service enterprises. (NCC Bulletin.)

AMERICAN MISSIONARY SENTENCED. Having been indicted on the charge of disturbing public peace and order through the distribution of seditious literature, Rev. Luther Tucker, who came to the Far East two years ago under the auspices of the World's Student Christian Federation to undertake work with students in Japan and China stood trial at the Kyoto Local Court on December 16 and was sentenced to four months imprisonment with a stay of one year. (J.A.)

UNITED EVANGELISTIC CAMPAIGN. During the first six months of last year's National United Evangelistic Campaign, conferences were held in 16 centers, there were four regional retreats, and 62 retreats in 33 local places with a total attendance of 7000 persons. In addition to these intensive meetings, Dr. Kagawa addressed more than 50,000 people in 82 meetings held in 39 different places. (NCC Bulletin)

NORTH CHINA CHRISTIAN COUNCIL. As a means of uniting the 30 Japanese Churches and other Japanese Christian organizations in North China, the North China Christian Council has been organized, its inauguration meeting having taken place at Peiping on Dec. 5. (1206).

JAPAN INSTITUTE FOR STUDY OF RELIGIOUS EDUCATION. The National Sunday School Association has made plans for the establishment of an Institute for the Study of Religious Education with the purpose of establishing the basic principles of religious education, the training of leaders, and making a survey of teaching materials. Under the general direction of an Administrative Committee the following sub-committees are to be set-up; Survey Committee; Education Committee; Far-East Committee. In order to further the study of religious education on the continent, a magazine will be published once a year. (1206).

NEW METHODIST STUDENT CENTER IN TOKYO. The Wesley Foundation in Japan, has purchased property near Shinanomachi station, in Yotsuya-ku, Tokyo, which together with a residence for Dr. and Mrs. T. T. Brumbaugh, Directors, will provide a two-storey Student Center for this rapidly developing Methodist movement for student evangelism. It is hoped that the property may be occupied by early March.

I. M. C. PROPOSES SPECIAL CONSULTANTS FOR FAR EAST. The plan of the Ad Interim Committee of the International Missionary Council to have Dr. Warnshuis spend most of the next year in the Far East having proved impossible of fulfillment due to the European situation, the committee has proposed requesting Dr. M. S. Bates of Nanking and Dr. C. W. Iglehart of Tokyo to act jointly for the year 1940, "as special consultants of the I. M. C., charged with the responsibility for following up the conclusions of the Madras Conference, and to make recommendations to the next meeting of the Ad Interim Committee of the I. M. C." (NCC Bulletin)

DR. KAGAWA IN KOREA. During November, Dr. Toyohiko Kagawa visited Korea in the interests of the United Evangelism Campaign and had successful meetings, his audiences being composed of as many as five to six thousand people. (NCC Bulletin).

Personals

Compiled by DANIEL C. BUCHANAN

NEW ARRIVALS

BROOKS. Rev. Oscar E. Brooks (SPG) arrived from England on December 1 and has taken up the work of Chaplain at All Saints Church, Kobe, as successor to the Rev. J. C. Ford. His address is 53 Nakayamate Dori, 3 Chome, Kobe.

DENTZER. Miss Ethel Dentzer (ULCA) of Philadelphia arrived on December 11 to join the Mission of the United Lutheran Church, and has entered the School of Japanese Language and Culture, Tokyo.

GOSDEN, Mrs. M. Gosden (JEB) arrived at Yokohama on September 29 to join the Japan Evangelistic Band. She is studying the language in Nagoya City.

McMILLAN. Miss Mary McMillan (MES), a new missionary of the Japan Mission of the Methodist Church, arrived in Japan in September and has entered the School of Japanese Language and Culture, Tokyo. Her address is Care of Dr. T. T. Brumbaugh, 3 Aoyama Gakuin, Tokyo.

MORTON. Rev. and Mrs. W. Scott Morton, of the Church of Scotland Mission in Manchuria, arrived on September 22 and are now living at No. 2 Aoyama Gakuin, Tokyo, while studying in the School of Japanese Language and Culture.

WILSON. Miss Martha Ann Wilson (PN) arrived in Kobe on the "Heian Maru" on October 4. She is now teaching and studying at Baikka Jo Gakuin, Shimonoseki.

ARRIVALS

BACH. Rev. and Mrs. D. G. M. Bach (ULCA) with their three youngest children Betty, David and Emmon arrived on December 4 after furlough in Denmark and the United States, and are again at work in Kumamoto.

COX. Miss A. M. Cox (CMS) returned to Japan by the "Empress of Russia" on September 29 after a brief furlough in Canada.

GERHARD. Mr. and Mrs. Robert Gerhard (ERC) returned from furlough on September 19 and are now temporarily living at 6 Minami Rokkencho, Sendai. Mr. Gerhard has resumed his position on the English Faculty of Tohoku Gakuin.

- GOSDEN. Mr. Eric W. Gosden (JEB) returned to Japan from regular furlough in England on September 29.
- RUMBALL. Mr. W. E. P. Rumball (CJPM) returned from furlough in Canada by the "Hiye Maru" on December 18. He will be located temporarily in Maebashi.
- SPACKMAN. Rev. and Mrs. H. C. Spackman (PE) and Miss Kathrine Spackman returned from furlough in England on December 12.
- THARP. Miss Elma Tharp (ABF) returned from furlough on the "Hiye Maru" on October 27, and has joined the faculty of Kanto Gakuin, Yokohama.
- THORLAKSSON. Rev. and Mrs. S. O. Thorlaksson (ULCA) arrived on October 13 from furlough in the United States, and are again at work in the Kwansai district with residence in Kobe.
- VOULES. Miss J. E. Voules (SPG) returned from furlough on December 1, and will live at 422 Kwannon-zaki Cho, Sanbyaku-me, Shimonoseki during the furlough of Miss M. Holmes who hopes to leave Japan early in January.

DEPARTURES

- AKANA. Mrs. Katherine Akana, (ABCFM) Principal of Glory Kindergarten and Training School sailed for America on November 3. During her furlough her address will be Care of The American Board, 14 Beacon St., Boston, Massachusetts.
- CARLSON. Rev. and Mrs. C. E. Carlson (SAM) are planning to sail to America on furlough in January.
- DRAPER. Dr. Gideon F. Draper (MEFB Retired), Miss Winifred Draper (MEFB) and Miss Marion Draper (MEFB) left late in September for a year in the United States. They are spending the winter in Ventura, California.
- ECKEL. Rev. and Mrs. W. A. Eckel (CN) left Yokohama November 30 on board the "Kamakura Maru" to attend the Board Meeting and the General Assembly of their church. They are expected back early in the fall of 1940.
- GERHARD. Dr. and Mrs. Paul L. Gerhard (ERC) left Japan November 30 by the "Kamakura Maru" for a year's furlough in the United States. Their address is 129 East Vine Street, Lancaster, Pennsylvania.
- KORNS. Miss Bonnie Korn (MES), who had been a contract teacher in the Hiroshima Girls School for three years, left Kobe July 20 for the U. S. A. via "The Ports", Egypt and Europe. She reached Port Said when war was declared between England and Germany and was forced to return to Japan where she again assumed work in the Hiroshima Girls' School, but took a NYK boat for her home at San Gabriel, California on Dec. 27th.

OLTMANS. Mrs. Albert Oltmans (RCA) sailed from Yokohama by the "Kiyosumi Maru" on September 18. Her address in the United States is Midway, Kentucky.

SHIPPS. Miss Helen K. Shipps (PE) of St. Luke's Hospital, Tokyo, left on regular furlough in the United States on December 8.

TROUGHTON. Mr. and Mrs. H. W. F. Troughton (CJPM) and family sailed for regular furlough in New Zealand on the "Kamo Maru" November 13. Their home address is Tamahana Street, Matamata, New Zealand.

RETIREMENTS AND WITHDRAWALS

TRACY. Miss Mary E. Tracy (WC) retired from service in her mission in July and returned to the United States on November 1.

SCOTT. Dr. & Mrs. F. N. Scott (MEFB) have retired from service in their mission after thirty-six years of work in Japan. They sailed in October for the United States.

SMYTHE. Dr. and Mrs. L. C. M. Smythe (PS) sailed on the "Tatsuta Maru" on November 5, retiring because of Dr. Smythe's poor health. They will spend the winter in Honolulu and then return to America to make their home in Charleston, South Carolina. Dr. Smythe came to Japan over twenty-five years ago and Mrs. Smythe a few years later. Though located for a while in Toyohashi, most of their years of service were spent in Nagoya where Dr. Smythe was very actively engaged in both evangelistic and educational work and Mrs. Smythe in kindergarten work.

CHANGE OF LOCATION

BRADY. Rev. and Mrs. J. H. Brady (PS) who for a number of years were located in Kochi, have moved to Tokushima Honcho, Tokushima.

GOSDEN. Mr. and Mrs. Eric W. Gosden (JEB) have moved to 294 Nishi Nagano Machi, Nagano where they will be engaged in evangelistic work.

MCKIM. Miss Nellie McKim (PE) has moved to Seikokwai-nai, 376 Shimodate Machi, Ibaraki Ken.

PIETSCH. Rev. and Mrs. Timothy Pietsch (SAM) have moved to 37 Aoi Cho, Higashi Ku, Nagoya.

ROBERTS. Rev. and Mrs. Floyd L. Roberts (ABCFM) have moved to 16 Yoshino Cho, 2 Chome, Higashi Ku, Nagoya.

SPACKMAN. Rev. and Mrs. H. C. Spackman (PE) have moved to No. 1 Aoyama Minami Cho, 1 Chome, Akasaka Ku, Tokyo.

THARP. Miss Elma Tharp (ABF) has moved from 52 Hayashicho, Koishikawa Ku, Tokyo to 1 of 73 Kanoe Dai, Naka Ku, Yokohama.

THOMAS. Miss G. E. Thomas (CJPM) has moved from Maebashi to 1910

Honcho, 4 Chome, Shiromaru, Nagaoka, Niigata Ken where she is engaged in evangelistic work.

VIAL. Rev. Kenneth L. Vial (PE) has moved to Sei Yohane Shushi Kai, Shimadagashi, Oyama Kyokukuni, Tochigi Ken.

ENGAGEMENTS

WALLING-MELSON. The engagement of Rev. D. P. Melson, Ph.D. (MES) and Miss C. Irene Walling (PN) has been announced. The wedding is to take place next spring.

WILKINS-McILWAINE. Miss Aurine Wilkins (PS) of Soonchun, Korea to Rev. W. A. McIlwaine (PS) of Chuo Theological Seminary, Kobe. The wedding to take place on December 28 in Kwangju, Korea.

BIRTHS

BOVENKERK. A daughter, Ruth Elizabeth, was born to Rev. and Mrs. Henry G. Bovenkerk (PN) of Tsu, on November 16 at the Saiki Hospital, Kyoto.

GARROT. A daughter, Elizabeth Anne, was born to Dr. and Mrs. W. M. Garrot (SBC) on October 29 in New York City. They may be addressed Care of Dr. W. O. Carver, Southern Baptist Theological Seminary, Louisville, Kentucky.

MISCELLANEOUS

CHAPMAN. Rev. and Mrs. B. B. Chapman, formerly of Canadian Academy, Kobe, are now living at 95 Shu Lin Gai, Kunming, Yunnan, China.

COATES. Mrs. W. G. Coates, formerly of Canadian Academy, Kobe, is now living at 150 Briar Hill, Toronto, Ontario, Canada.

CRAGG. Dr. and Mrs. W. J. Cragg (UCC Retired) are living at 131 Walmer Road, Toronto, Ontario, Canada.

DOAN. Mrs. R. A. Doan, who has been chosen as the Vice-President of the United Christian Missionary Society with headquarters at Indianapolis, Indiana, sailed on the "Kamakura Maru", November 30 for the United States. She will assume her new position January 1. For a number of years before her marriage Mrs. Doan served the United Christian Missionary Society as a member of the faculty of the Joshi Sei Gakuin in Tokyo and in evangelistic work in Akita. For the last two and a half years while associated with the work of Dr. Kagawa, Mrs. Doan has also been connected with the Joshi Sei Gakuin.

FISH. Miss Thelma Fish (MES) who came to Japan in 1938, and spent one year in the Hiroshima Girls' School, is now taking her second year of language work in the School of Japanese Language and Culture, Tokyo, and is living in the home of Dr. and Mrs. T. T. Brumbaugh, 3 Aoyama

Gakuin, Tokyo.

IGLEHART. Dr. E. T. Iglehart (MEFB) who returned to the United States last July with his sons Ted and Lewis, is expected now to return to Tokyo in March.

MCWILLIAMS. Rev. and Mrs. W. R. McWilliams (UCC) while on furlough are living at 3176 Thirty-First Avenue, Vancouver, British Columbia, Canada. Mr. McWilliams has been invited to take charge of a Japanese Church in New Westminster, British Columbia, which is temporarily without a pastor, until the next Annual Conference in the spring of 1940.

MOORE. Bishop Moore of the recently united Methodist Church reached Kobe for the first Mission Meeting of the three merging Methodist bodies, which took place at the Tor Hotel January 4 to 8.

ROBINSON. Rev. and Mrs. C. C. Robinson, formerly of Canadian Academy, Kobe, are now living at Geraldton, Ontario, Canada.

SPROWLES. Miss Alberta B. Sprowles (MEFB) of Aoyama Gakuin Girls' School was on November 16th decorated with the Sixth Order of the Sacred Treasure, in recognition of thirty-four years of distinguished service in the field of women's education in Japan. On this same day the Girls' School of Aoyama Gakuin of which Miss Sprowles is Dean celebrated its Sixty-fifth Anniversary and dedicated its new auditorium-chapel. Miss Sprowles will retire and return to the United States in 1940.

STONE. Rev. and Mrs. A. R. Stone (UCC) are living while on furlough at 109 Orchard View Boulevard, Toronto, Ontario, Canada.

SWETNAM. Miss Dorothy Swetnam, formerly head of the Music Department of Canadian Academy, Kobe, is now teaching at Mount Allison Ladies' College, Sackville, New Brunswick, Canada.

WARREN. Many years after the sale of the original Warren Memorial Hall a Church Hall in memory of the pioneer missionary, the late Archdeacon C. F. Warren (CMS), has recently been erected on the new site of the Holy Trinity Church, Tanabe Honmachi, Osaka.

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